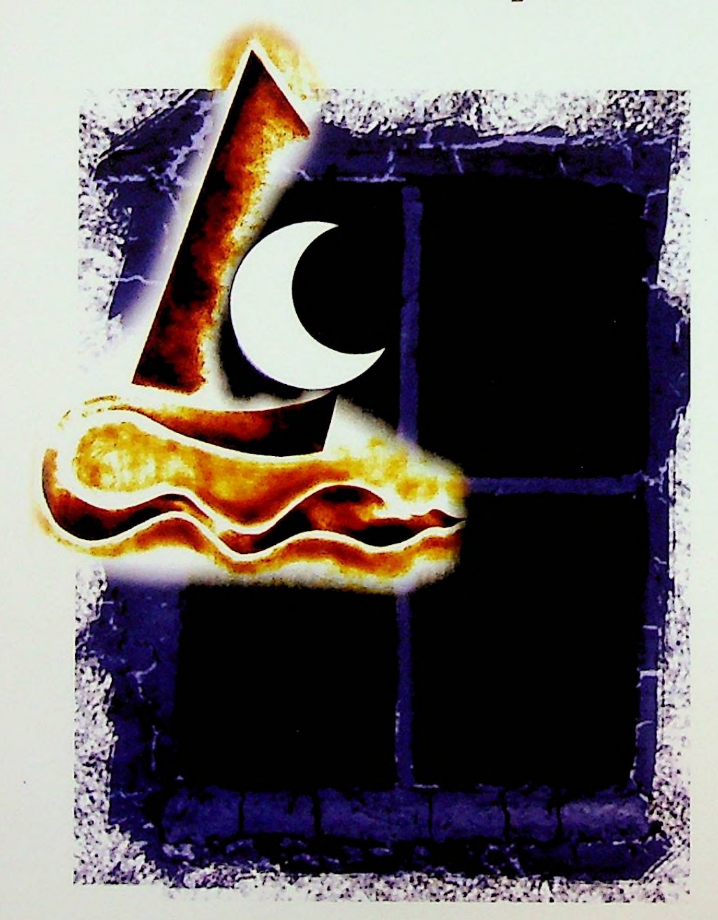
Virtues of Ameerol Mo'minin

Ali ibn Abi Talib

Khasa'iss Ameerol Mo'minin

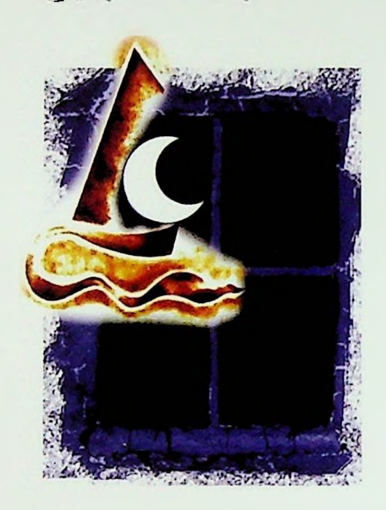
(an-Nassa'iy)



خصائص اميرالمؤمنين عليه السلام

(للنسائی)

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THE ALL-MERCIFUL

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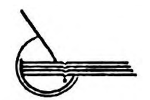
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Virtues of Ameerol Mo'minin

Ali ibn Abi Talib

Khasa'iss Ameerol Mo'minin

Compiled By

Abu Abdurrahman Ahmed ibn Shu'ayb an-Nassa'iy
[215- 303 AH]

Translated by

A.K. Ahmed B.Sc., B.L
&
Abdullah al-Shahin

Special Thanks

We are eternally grateful to Mr. A.K. Ahmed, the author of *The Hidden Truth about Karbala*, who has sowed the seed of this project, and a million thanks to him for offering this work voluntarily to the Ansariyan Publications.

NOTE: Mr. A. K. Ahmed had translated this book (Khasa'iss Ameerol Mo'minin by an-Nassa'iy) from the Urdu translation into English, and when we compared the translation to the original source (in Arabic), we found much many differences and replacements in the texts of the traditions and the chains of narrators. Therefore, we retranslated the book according to the Arabic Source, and we are sure that Mr. A. K. Ahmed will give us his heartily permission for doing that, as we know well that he often and always seeks the truth and reality about Shiism. However, the preface and the introduction about an-Nassa'iy and his book shall remain in this book as they have been written by Mr. A. K. Ahmed himself.

Contents

Preface

The latest trend among the Sunni scholars is to bring forth eulogies of the Ahlul Bayt (a.s.) from their authentic books in order to show that in the matter of love for the Ahlul Bayt (a.s.) they do not lag behind. Their scholars, such as Dr. Taherul Qadri of Pakistan, strive to establish that, contrary to the popular belief, the love for the Ahlul Bayt (a.s.) is not the exclusive domain of the Shia. This realization, after centuries of not only inaction but also active opposition to the nobility and virtues of the Ahlul Bayt (a.s.), stems out of the fact that every year more and more Sunnis are attracted to Shiism. The credit for this should go to the Muharram processions and the gatherings called Majlis (or majalis) that are open to and attended by one and all irrespective of religious beliefs. The self-flagellation by common men in the procession before the Alam and Tazia are living testimonies of the miracle that is Imam Husain ibn Ali (a.s.).

Imam Ali (a.s.), Imam Husain's father, is not only well known but also universally venerated. But, during the rule of Abu Sufyan's progeny who were successively appointed by the Caliph as Governor of Damascus, almost immediately after the Prophet (a.s.) had passed away, it was made obligatory upon every Mufti, Mulla, Moulvi, or Imam of a congregation and every speaker in public functions to curse Imam Ali (a.s.) from on the pulpit or platform. The result was that most people in Syria and Iraq believed that Mu'awiya and Yazeed were the heirs of the Prophet (a.s.) and that Imam Husain (a.s.), the Prophet's grandson, was a rebel and infidel.

The incitement of this and that led the Prophet's wife Ayesha to participate in the war of the Camel against Imam Ali (a.s.) and the battle of Siffeen which bred a new group called the Kharijites.

That much animosity was purposely fanned, even in the very early days of Islam, is evident from the narration of such companions of the Prophet (a.s.) like ibn Abbas and Abu Sa'eed al-Khudri. The cause of the animosity was the oft-repeated words of Mu'awiya, Yazeed and several others, that they hated Imam Ali (a.s.) because he killed their ancestors and relatives in the wars fought under the Prophet (a.s.). Another reason is the innate jealousy that Abu Sufyan, Mu'awiya and Yazeed never believed in Muhammad's Messengership. They saw that Muhammad (a.s.) just sought authority and power. Unashamedly, they claimed that Muhammad (a.s.) attached his name in the tenets only to perpetuate his memory. Similarly, they and their ilk assumed that the Prophet's nomination of Ali (a.s.) as his successor had nothing divine, but it was his personal desire to perpetuate family rule.

It is in this context that an-Nassa'iy's work has become relevant as a collection that sets the proved right. The brief sketch of his life shows that for daring to take up such a task an-Nassa'iy was punished severely to death. May Allah shower His blessings on him for his invaluable work.

We are aware that the task of translation is at best a very difficult one. We are further handicapped by our helplessness to find appropriate words to convey the true meaning of Arabic words. The reader will pardon our shortcoming and view the translation in a spirit of magnanimity

In the course of his research, Mr. Syed Zameer Ahmed Abedi came across the valuable work in the Salarjung Museum where the manuscript of the Urdu translation could be found. We are thankful to Allah and the Ma'sumeen (infallible ones) for guiding us to the source.

Basically, the book reflects a Sunni view on certain matters; for instance, traditions nos. 133, 134 etc., which, according to the Shia, are later interpolations and misinterpretations. We do not agree with what is mentioned in such traditions. We may

mention that we do not agree with the explanatory Notes added by the Translator into Urdu.

We seek the Mercy of the Almighty Lord and the Grace and Intercession (Shafa'ah) of our beloved Prophet Muhammad (a.s.) and his Immaculate Progeny (a.s.).

Hyderabad

17-04-2008

A.K. Ahmed

About an-Nassa'iy the Compiler And his Book

The best evidence is the one that comes from your opponents or at least from one who is not on the same side as you are. From this point of view, any contribution by the *Sunni* scholars should merit the greatest consideration for the *Shia* and *vice versa*.

Ahmed ibn Shu'ayb ibn Ali ibn Sinan ibn Bahr ibn Dinar an-Nassa'iy al-Khurasani popularly known as Imam Abu Abdurrahman an-Nassa'iy was born in Nassa - a village in Khurasan, Iran. According to the predominant view of historians and commentators, Nassa'iy was born in the year 215 AH, or at the earliest in 214 AH. He migrated to Iraq, Syria and finally settled in Egypt. He has to his credit twelve books in addition to his major works *as-Sunan al-kubra*. Curiously, three of his books *Khasa'iss Ali (a.s.)* and *Musnad Ali (a.s.)* are wholly devoted to Imam Ali (a.s.), and *Fadha'il as-Sahaba* is devoted in part to Imam Ali (a.s.).

Khasa'iss (virtues of) Ali Ibn Abi Talib is the subject matter of the present translation. A translation of the book in *Urdu* by Mohammad Anwarullah Kashmiri is available in the *Salarjung Museum* at Hyderabad. The translator has voluntarily added his own interpretation wherever he found something against the tenets of his faith. I have omitted all such Urdu translator's comments which are not part of the work of Nassa'iy.

An-Nassa'iy was a contemporary and companion of eminent scholars such as Abu Dawood, Abu Eesa at-Tirmithi, Isaaq ibn Rahwayh...etc. He, like many scholars of his time, belonged to the *Shafiite* sect of Muslims. He is well known for his '*Sunan*' considered by the *Sunnis* as one among the six authentic *(sahih)* books of *Hadith*.

An-Nassa'iy lived during the period when the rulers *(Caliphs)* were sworn enemies of Imam Ali (a.s.) and his progeny. The

Abbasids themselves set up rival title through Abbas ibn Abdul Muttalib, the Prophet's paternal uncle. The Abbasid caliphs professed outward sympathy and love for the *Imams of the Ahlul Bayt* (a.s.), but secretly encouraged anyone who would defame them, particularly Imam Ali (a.s.), in every possible manner and opportunity.

The *Kharijites*, who hated Imam Ali (a.s.), found asylum in Syria, particularly its capital Damascus, during Mu'awiya's rule. Under the secret patronage of the Abbasid *caliphs*, the *Kharijites* grew in number and strength. They invented and spread blasphemies about Imam Ali (a.s.). Even before the formation of the *Kharijite* sect, during Mu'awiya's rule it had become a state imposed custom for the leaders of religious congregations to abuse Imam Ali (a.s.) from on the pulpits. This appears to be the chief cause that prompted an-Nassa'iy to compile authentic traditions exclusively eulogizing Imam Ali (a.s.).

What prompted an-Nassa'iy to travel from his permanent abode in Egypt to the distant land of Syria and what, above all, impelled him to read out his newly compiled book from on the pulpit of the grand mosque at Damascus would never be known. But it is sure that an-Nassa'iy was fully aware that a great number of the *Kharijites*, who were sworn enemies

of Imam Ali (a.s.), had infiltrated the population of that city and were propagating blatant falsehoods about Imam Ali (a.s.).

In the grand mosque of Damascus, a *Kharijite* interrupted an-Nassa'iy and asked, "Why did you not compile traditions in favor of Mu'awiya?" An-Nassa'iy replied, "The only thing the Prophet (a.s.) is reported to have said about Mu'awiya is '*May God never satiate Mu'awiya's hunger*'". An-Nassa'iy in effect said that the Prophet (a.s.) never said anything worthwhile in favor of Mu'awiya, and therefore he could not write a book on Mu'awiya.

It may be noted here that the *Kharijites* never questioned the veracity of the traditions compiled by an-Nassa'iy. So authentic

was the compilation that the enemy wants a similar one in favor of their master Mu'awiya! However, the altercation led to the expected result. An-Nassa'iy was dragged down from the pulpit and beaten so severely that he realized that his death was imminent. In view of the open assault in the grand mosque of Damascus and the fatal injuries suffered by him, an-Nassa'iy's death date is confirmed as the month of Sha'ban, 303 AH.

In his last wish, an-Nassa'iy told his friends to take him to Mecca and bury him between *Safa* and *Marwa* since he knew that Imam Ali (a.s.) and the *Ahlul Bayt* (a.s.) would have passed between these two places. Another reason attributed to this choice was that the house of the *Sayyids* (the Prophet's progeny) were clustered around that area and the *Sayyids* in their frequent visits to the *Kaaba* would have to walk on an-Nassa'iy's grave. His wish was carried out and he was buried between *Safa* and *Marwa*.

An-Nassa'iy is well known for his meticulous sifting and examining of the source of each tradition before reporting it. He was endowed with an excellent memory. *Ath-Thahabi* and *as-Sabki* consider an-Nassa'iy's memory to be far superior to that of Imam Muslim bin al-Hajjaj. An-Nassa'iy also had the habit of tracing a single tradition through many different chains of narrators so that no objection about the veracity of a particular tradition could be taken on account of the attributed weakness of any one of the narrators. Therefore, the traditions found in the an-Nassa'iy's book are considered accurate and authentic so much so even the bitterest opponent of Imam Ali (a.s.) could not find fault.

An-Nassa'iy collects all the variants in the text and variants in the chain of narrators of a particular tradition to show its truth, genuineness and unassailable authority. Thus, we have several repetitions of the same tradition with slight variation in the text or a difference in the chain of narrators. That a tradition is transmitted by several chains of narrators goes to show that it was heard and remembered by a large number of people. The slight difference in the text that we encounter may be attributed to the

narrator's understanding of it or the extent of his memory. However, the variations do not go to the root of the matter and the sum and substance remains the same, though the narrators might have used their own words to convey what they heard.

It is unfortunate that vast treasures of knowledge that could pave the way for removal of dissensions, if not bring about absolute unity among various sects of Muslims, lie buried in languages totally alien to the present generation. It is our humble effort to rediscover those treasures through a medium that would enable our youth to appreciate the stature of *Imam Ali (a.s.)* as expounded through the undisputed and authentic traditions of the Prophet (a.s.).

We seek the Grace of Allah and the intercession of the *Ma'sumeen* (infallible ones) (peace be on them) as recompense for our humble effort. We request our readers to forgive any shortcoming or unintended error in translation.

Hyderabad
24th Thul Hijja,
1428 of hijra
4th January-17th April, 2008
A.K. Ahmed

Ali's prayer

TRADITION NO. 1

أخبرنا محمد بن المثنىٰ قال: أنبأنا عبد الرحمان أعني ابن المهدي قال: حدثنا شعيب عن سلمة بن كهيل قال: سمعت حبة العرني قال: سمعت عليا كرم الله وجهه يقول:

Muhammad ibn al-Muthanna reported that he heard from Abdurrahman (Ibn Mehdi) who said that he heard from Shu'bah who heard from Salama ibn Kuhail who heard Habbah al-Urani narrating that Ali said,

أَنا أَوَّلُ مَنْ صَلَّىٰ مَعَ رَسُولِ الله ﷺ.

"I was the first one who offered the prayer with the messenger of Allah (a.s.)."

TRADITION NO. 2

أخبرنا محمد بن المثنىٰ، قال: حدثنا عبد الرحمان قال: حدثنا شعبة، عن عمرو بن مرة، عن أبي عمرة، عن زيد بن أرقم قال:

Muhammad ibn al-Muthanna informed us that Abdurrahman (ibn Mehdi) said that Shu'bah related that he heard from Amr ibn Murrah who heard from Abu Hamza the manumitted slave of the Ansar that Zayd ibn Arqam said,

أَوَّلُ مَنْ صَلَّىٰ مَعَ رَسُولِ الله ﷺ عَلِيٌّ عليه السلام.

"The first one who offered the prayer with the messenger of Allah (a.s.) was Ali (a.s.)." And he said in another place, "The first one who became Muslim was Ali."

TRADITION NO. 3

أخبرنا محمد بن المثنىٰ قال: أخبرنا محمد بن جعفر عن غندر قال: حدثنا شعبة عن عمرو بن مرة عن أبي حمزة عن زيد بن أرقم قال:

Muhammad ibn al-Muthanna informed us that Muhammad ibn Ja'far said that Shu'bah related that he was informed by Amr ibn Murrah who heard from Abu Hamza that Zayd ibn Arqam said,

أَوَّلُ مَنْ أَسْلَمَ مَعَ رَسُولِ الله ﷺ عَلِيُّ بْنُ أَبِي طَالِب عليه السلام.

"The first one, who became Muslim with the messenger of Allah (a.s.), was Ali ibn Abi Talib."

TRADITION NO. 4

أخبرنا عبد الله بن سعيد قال: حدثنا ابن إدريس قال: سمعت شعبه قال: حدثنا عمرو بن مرة عن أبي حمزة قال: سمعت زيد بن أرقم يقول:

Abdullah ibn Sa'eed reported to us that it was related to him by (Abdullah) ibn Idrees who said that he heard Shu'bah narrating from Amr ibn Murrah from Abu Hamza that Zayd ibn Arqam said,

أوَّلُ مَنْ أَسْلَمَ عَلِيٌّ.

"The first one, who became Muslim, was Ali."

TRADITION NO. 5

اسماعيل بن مسعود عن خالد بن الحرث عن شعبة عن عمرو بن مرة عن أبي حمزة مولى الأنصار أن زيد بن الأرقم قال:

Isma'eel ibn Mas'ood narrated from Khalid ibn al-Harith from Shu'bah from Amr ibn Murrah from Abu Hamza, the manumitted slave of the Ansar, that Zayd ibn Arqam said,

أوَّلُ مَنْ صَلَّىٰ مَعَ رَسُولِ اللهِ ﷺ عَلِيُّ بْنُ أَبِي طَالِبٍ عليه السلام.

"The first one, who offered the prayer with the messenger of Allah (a.s.), was Ali."

He said in another place,

[أوَّلُ مَنْ] أَسْلَمَ عَلِيٌّ عليه السلام.

"The first one, who became Muslim, was Ali."

TRADITION NO. 6

أخبرنا محمد بن عبيد بن محمد الكوفي قال: حدثنا سعيد بن خيثم عن أسد بن عبد الله البجلي، عن أبي يحيىٰ بن عفيف عن أبيه، عن جده عفيف، قال:

Muhammad ibn Obayd ibn Muhammad al-Koofi said that Sa'eed ibn Khuthaym reported from Asad ibn Abdullah al-Bajali who heard from Yahya ibn Afeef (al-Kindi) that Afeef said,

جِئْتُ فِي الْجَاهِلِيَّةِ إِلَىٰ مَكَّةَ وَأَنَا أُرِيدُ أَنْ أَبْتَاعَ لأَهْلِي مِنْ ثِيَابِهَا وَعِطْرِهَا، فَأَتَيْتُ الْعَبَّاسَ بْنَ عَبْدِالْمُطَّلِبِ، وَكَانَ رَجُلاً تَاجِراً، فَأَنَا عِنْدَهُ جَالِسٌ حَيْثُ أَنْظُرُ إِلَىٰ الْكَعْبَةِ، وَقَدْ حَلَّقَتِ الشَّمْسُ فِي السَّمَاءِ، فَارْتَفَعَتْ وَذَهَبَتْ، إِذْ جَاءَ شَابٌّ

فَرَمَىٰ بِبَصَرِهِ إِلَىٰ السَّمَاءِ ثُمَّ قَامَ مُسْتَقْبِلَ القِبْلَةِ. ثُمَّ لَمْ أَلْبَثْ إِلاَّ يَسِيراً حَتَّىٰ جَاءَ غُلاَمٌ فَقَامَ عَلَىٰ يَمِينِهِ. ثُمَّ لَمْ أَلْبَثْ إِلاَّ يَسِيراً حَتَّىٰ جَاءَتِ امْرَأَةٌ فَقَامَتْ خَلْفَهُمَا. فَرَكَعَ الشَّابُّ فَرَكَعَ الغُلاَمُ وَالمَرْأَةُ. فَرَفَعَ الشَّابُّ فَرَفَعَ الغُلاَمُ وَالمَرْأَةُ. فَسَجَدَ الشَّابُّ فَسَجَدَ الغُلاَمُ وَالمَرْأَةُ. فَقُلْتُ: يَا عَبَّاسُ، أَمْرٌ عَظِيمٌ؟! قَالَ العَبَّاسُ: أَمْرٌ عَظِيمٌ. أَتَدْرِي مَنْ هَذَا الشَّابُّ؟ قُلْتُ: لاَ. قَالَ: هَذَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِالمُطَّلِبِ. هَذَا ابْنُ أَخِي. أَتَدْرِي مَنْ هَذَا الغُلاَمُ؟ قُلْتُ: لاَ. قَالَ: هَذَا عَلِيُّ بْنُ أَبِي طَالِبِ بْنِ عَبْدِ المُطَّلِبِ. هَذَا ابْنُ أَخِي، أَتَدْرِي مَنْ هَذِهِ المَرْأَةُ الَّتِي خَلْفَهُمَا؟ قُلْتُ: لاَ. قَالَ: هَذِهِ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ؛ زَوْجَةُ ابْنِ أَخِي. إِنَّ ابْنَ أَخِي هَذَا أَخْبَرَنِي أَنَّ رَبَّهُ رَبَّ السَّمَاوَاتِ وَالأَرْضِ أَمَرَهُ بِهَذَا الدِّينِ الَّذِي هُوَ عَلَيْهِ. وَلاَ وَاللهِ مَا عَلَىٰ الأَرْضِ كُلِّهَا أَحَدٌ عَلَىٰ هَذَا الدِّينِ غَيْرُ هَؤُلاَءِ الثَّلاَثَةِ.

"During the days of Jahiliyyah (the pre-Islamic era (of ignorance)), I went to Mecca and stayed with al-Abbas ibn Abdul Muttalib. When the sun went high in the sky and while I was looking at the Kaaba, a young man came, looked up to the sky, and stopped facing the Qibla. Some moments later, a young boy came and stopped at his (the young man) right hand. Some moments later, a woman came and stopped behind the two. When the young man bent down (in Rukoo'), the boy and the woman also bent down. When the young man straightened up, the other two also did the same. When the young man fell down in prostration, the other two also prostrated with him. Seeing that, I said to Abbas, 'It is a great thing!' Abbas replied, '(Yes), it is a great thing! Do you know who that young man is?' I said, 'I do not know'. He said, 'He is Muhammad ibn Abdullah ibn Abdul Muttalib my nephew. Do you know who the boy is?' I replied in the negative. He said, 'He is Ali ibn Abi Talib ibn Abdul Muttalib, my nephew. Do you know who the woman is?' I said, 'I do not know.' He said, 'She is Khadeeja the daughter

of Khuwaylid who is my nephew's (Muhammad) wife. My nephew informed me that his Lord is the Lord of the heaven and earth and He has ordered him of this religion. By Allah, on the entire face of the earth there is none except these three on this religion'".

TRADITION NO. 7

حدثنا أحمد بن سليمان الرهاوي قال: حدثنا عبيد الله بن موسى قال: حدثنا العلاء بن صالح عن المنهال بن عمرو عن عباد بن عبد الله قال: قال علي رضي الله عنه:

Ahmed ibn Sulayman ar-Rahawi informed us that Ubaydillah ibn Musa was told by al-Ala' ibn Salih who heard from al-Minhal ibn Amr from Abbad ibn Abdullah that Ali (a.s.) said,

أَنَا عَبْدُ اللهِ وَأَخُو رَسُولِ اللهِ. وَأَنَا الصِّدِّيقُ الأَكْبَرُ. لاَ يَقُولُهَا بَعْدِي إِلاَّ كَاذِبٌ. آمنتُ [صَلَّيْتُ] قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ.

"I am a servant of Allah and the brother of His messenger (a.s.). I am as-Siddeeq al-Akbar (the great veracious one). No one claims it after me except a liar. I offered the prayer seven years before all people did."

The worship of Ali

TRADITION NO. 8

أخبرنا علي بن المنذر قال: أخبرنا ابن فضل قال: أخبرنا الأجلح عن عبد الله بن أبي الهذيل عن علي رضي الله عنه قال:

Ali ibn al-Munthir reported from (Muhammad) ibn Fudhayl from al-Ajlah from Abdullah ibn Abil Huthayl that Ali said,

مَا أَعْرِفُ أَحَداً مِنْ هَذِهِ الأُمَّةِ عَبَدَ اللهَ بَعْدَ نَبِيِّنَا غَيْرِي. عَبَدْتُ اللهَ قَبْلَ أَنْ يَعْبُدَهُ أَحَدٌ مِنْ هَذِهِ الأُمَّةِ بِسَبْعِ سِنِينَ.

"I do not know anyone from this nation who worshipped Allah after its prophet other than me. I had worshipped Allah seven years before anyone from this nation would worship Him."

Ali's position to Allah

TRADITION NO. 9

أخبرنا هلال بن بشير البصري قال: حدثنا محمد بن خالد قال: حدثني موسى بن يعقوب قال: حدثنا مهاجر بن مسمار بن سلمة عن عائشة بنت سعد قالت: سمعت أبي يقول:

Hilal ibn Bishr reported from Muhammad ibn Khalid who heard from Musa ibn Ya'qoob from Muhajir ibn Mismar from Aa'isha bint Sa'd who heard her father saying,

سَمِعْتُ رَسُولَ اللهِ ﷺ يَوْمَ الْجُحْفَةِ وَأَخَذَ بِيَدِ عَلِيٍّ، فَخَطَبَ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ إِنِّي وَلِيُّكُمْ.» قَالُوا: صَدَقْتَ يَا رَسُولَ اللهِ. ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ فَرَفَعَهَا وَقَالَ: «هَذَا وَلِيِّي وَالْمُؤَدِّي عَنِّي، وَإِنَّ اللهَ مُوَالٍ لِمَنْ وَالاهُ وَمُعَادٍ مَنْ عَادَاهُ.»

"On the day of al-Juhfah, the messenger of Allah (a.s.) lifted Ali's hand up and made a speech. After praising and thanking Allah, he said, 'O people, I am your guardian.' People said, 'O messenger of Allah, you are right.' Then, he took Ali's hand and held it high, saying, 'This is my successor and deputy, who carries out my tasks (and pays back my deposits instead of me). Surely Allah supports whoever supports him and is enemy to whoever shows him enmity.'"

TRADITION NO. 10

أخبرنا زكريا بن يحيى، قال: حدثنا الحسن بن حماد، قال: أخبرنا مسهر بن عبد الملك، عن عيسى بن عمر، عن السدي عن أنس بن مالك:

Zakariyya ibn Yahya reported from al-Hasan ibn Hammad who heard from Mus-hir ibn Abdul Melik who reported from Eesa ibn Umar from as-Saddi that Anas ibn Malik said,

إِنَّ النَّبِيَّ ﷺ كَانَ عِنْدَهُ طَائِرٌ فَقَالَ: «اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلْ مَعِي مِنْ هَذَا الطَّيْرِ.» فَجَاءَ أَبُو بَكْرٍ فَرَدَّهُ، ثُمَّ جَاءَ عُمَرُ فَرَدَّهُ. ثُمَّ جَاءَ عَلِيٌّ فَأَذِنَ لَهُ.

"One day, the Prophet (a.s.) had a (fried) bird. He said, 'O Allah, bring me the most beloved one to You from all Your

creation to eat with me from this bird!' Abu Bakr came, but he (the Prophet) did not permit him (to come in), Umar came, and he did not permit him, and then Ali came and he permitted him (to come in to eat with him)."

TRADITION NO. 11

أخبرنا قتيبة بن سعيد، وهشام بن عمار قالا: حدثنا حاتم عن بكير بن مسمار عن عامر بن سعد بن أبي وقاص قال:

Qutaybah ibn Sa'eed and Hisham ibn Ammar informed us that they heard from Hatim (ibn Isma'eel) from Bukayr ibn Mismar who had heard from Aamir ibn Sa'd ibn Abi Waqqas about his father (Sa'd ibn Abi Waqqas) that:

أَمَرَ مُعَاوِيَةُ سَعْداً فَقَالَ: «مَا يَمْنَعُكَ أَنْ تَسُبَّ أَبَا تُرَابٍ؟» قَالَ: «أَنَا ذَكَرْتُ ثَلاَثاً قَالَهُنَّ رَسُولُ اللهِ ﷺ، فَلَنْ أَسُبَّهُ. لَئِنْ يَكُونَ لِي وَاحِدَةٌ مِنْهَا أَحَبُّ إِلَيَّ مِنْ حُمُرِ النَّعَمِ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لَهُ وَخَلَّفَهُ فِي بَعْضِ مَغَازِيهِ، فَقَالَ لَهُ عَلِيٌّ: «يَا رَسُولَ اللهِ، أَتُخَلِّفُنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ؟» فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نُبُوَّةَ بَعْدِي؟» وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّهُ اللهُ وَرَسُولُهُ.» فَتَطَاوَلْنَا إِلَيْهَا، فَقَالَ: «أُدْعُوا إِلَيَّ عَلِيّاً». فَأُتِيَ بِهِ أَرْمَدَ، فَبَصَقَ فِي عَيْنَيْهِ وَدَفَعَ الرَّايَةَ إِلَيْهِ. وَلَمَّا نَزَلَتْ: ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ دَعَا رَسُولُ اللهِ ﷺ عَلِيّاً وَفَاطِمَةَ وَحَسَناً وَحُسَيْناً فَقَالَ: «اللَّهُمَّ هَؤُلاَءِ أَهْلُ بَيْتِي.»»

"One day, Mu'awiya asked Sa'd, 'What prevents you from abusing Abu Turab (Imam Ali)?' He said, 'As long as I recollect the three things that the messenger of Allah said (to Ali), I shall never abuse him. If I had one of them, it would be better to me than red camels. I heard the messenger of Allah (a.s.) saying to him, when he left him (in Medina) in one of the battles, when Ali said to him, 'O messenger of

Allah, do you leave me with women and children?', 'Are you not pleased to be to me as was Aaron to Moses except that there shall be no prophethood after me?' And I heard him saying on the day (battle) of Khaybar, 'I will give the banner to a man who loves Allah and His messenger and whom Allah and His messenger love.' We all looked forward to it, but he (the Prophet) said, 'Call Ali to come to me!' He (Ali) came while sore-eyed. He spat in Ali's eyes and gave him the banner. And (thirdly) when the verse of purification was revealed that 'Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying (33:33),' the messenger of Allah (a.s.) called Ali, Fatima, Hasan, and Husain and declared, 'O Lord, these are the people of my house."

TRADITION NO. 12

أخبرنا حرمي بن يونس بن محمد قال: أخبرنا أبو غسان قال: أخبرنا عبد السلام عن موسى الصغير عن عبد الرحمان بن سابط عن سعد قال:

Hirmi ibn Younus ibn Muhammad informed us that Abu Ghassan said that he heard from Abdus Salaam (ibn Harb) who heard from Musa as-Sagheer who heard from Abdurrahman ibn Sabit that Sa'd ibn Abi Waqqas said,

كُنْتُ جَالِساً فَتَنَقَّصُوا عَلِيَّ بْنَ أَبِي طَالِبٍ عليه السلام فَقُلْتُ: لَقَدْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ فِي عَلِيٍّ خِصَالاً ثَلاثاً، لَئِنْ يَكُونُ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمُرِ النَّعَمِ. سَمِعْتُهُ يَقُولُ: «إِنَّهُ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي.» وَسَمِعْتُهُ يَقُولُ: «لأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ.» وَسَمِعْتُهُ يَقُولُ: «مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ.»

"When I was sitting (with some men), some of them abused Ali. I said, 'I heard the messenger of Allah (a.s.) saying three things to him (Ali) that if I had one of them, it would be better to me than red camels. I heard him saying, 'He (Ali) is to me as was Aaron to Moses except that there shall be no prophet after me', and I heard him saying, 'Tomorrow, I will

give the banner to a man who loves Allah and His messenger and whom Allah and His messenger love', and I heard him saying, 'Whoever I am his guardian, Ali is to be his guardian'."

TRADITION NO. 13

أخبرنا زكريا بن يحيىٰ قال: أخبرنا نصر بن علي قال: حدثنا عبد الله بن داود عن عبد الواحد بن أيمن عن أبيه، أن سعدا قال:

Zakariyya ibn Yahya informed us that he heard Nasr ibn Ali say that he heard from Abdullah ibn Dawood who heard from Abdul Wahid ibn Ayman who heard from his father that Sa'd said,

قَالَ رَسُولُ اللهِ ﷺ: «لأَدْفَعَنَّ الرَّايَةَ غَداً إِلَىٰ رَجُلٍ يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ، يَفْتَحُ اللهُ بِيَدِهِ.» فَاسْتَشْرَفَ لَهَا أَصْحَابُهُ فَدَفَعَهَا إِلَىٰ عَلِيٍّ.

"The messenger of Allah (a.s.) said 'I will give the standard to a man who loves Allah and His messenger and whom Allah and His messenger love and through whom Allah will grant victory'. Hearing this, the companions looked forward to it, but he (the Prophet) gave the banner to Ali."

TRADITION NO. 14

أخبرنا أحمد بن سليمان، حدثنا عبد الله أخبرنا ابن أبي ليلى ، عن الحكم، عن عبد الرحمان ابن أبي ليلى، عن أبيه قال لعلي وكان يسير معه:

Ahmed ibn Sulayman informed us that he was told by Ubaydillah (ibn Musa) who said that he was told by (Muhammad ibn Abdurrahman) ibn Abi Layla who heard from al-Hakam (ibn Utaybah) and al-Minhal from Abdurrahman ibn Abi Layla that his father said to Ali (and he often accompanied him),

إِنَّ النَّاسَ قَدْ أَنْكَرُوا مِنكَ شَيْئاً؛ تَخرُجُ فِي الْبَرْدِ فِي الْمُلاءَتَيْنِ، وَتَخرُجُ فِي الْحَرِّ فِي الْخَشِنِ وَالثَّوْبِ الْغَلِيظِ. فَقَالَ: أَوَلَمْ تَكُنْ مَعَنَا بِخَيْبَرَ؟ قَالَ: بَلَىٰ. قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ أَبَا بَكْرٍ وَعَقَدَ لَهُ لِوَاءً فَرَجَعَ. وَبَعَثَ عُمَرَ وَعَقَدَ لَهُ لِوَاءً فَرَجَعَ. فَقَالَ رَسُولُ اللهِ ﷺ: «لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ، لَيْسَ بِفَرَّارٍ.» فَأَرْسَلَ إِلَيَّ وَأَنَا أَرْمَدُ، فَتَفَلَ فِي عَيْنِي وَقَالَ: «اللَّهُمَّ

اكفه أذىٰ الْحَرِّ وَالْبَرْدِ.» قَالَ: فَمَا وَجَدْتُ حَرّاً بَعْدَ ذَلِكَ وَلاَ بَرْداً.

"People deny of you that you go out in cold (winter) with only two thin shirts and go out in hot (summer) with coarse, thick garment.' He said to me, 'Were you not with us in (the battle of) Khaybar?' I replied, 'Yes, I was.' He said, 'The messenger of Allah (a.s.) sent Abu Bakr and gave him the banner, but he came back (defeated), and then, he sent Umar and gave him the banner, but he, too, came back with the army (defeated). Then, the messenger of Allah (a.s.) said, 'I will give the banner to a man who loves Allah and His messenger and whom Allah and His messenger love and who is not a fleer.' He (the Prophet) then sent for me while I had sore eyes. I said, 'I am sore-eyed.' He spat in my eyes and said, 'O Allah, protect him from the harm of hot and cold!' After that, I suffered from neither hot nor cold."

TRADITION NO. 15

أخبرنا محمد بن علي بن حرب المروزي، قال: أخبرنا معاذ بن خالد، قال: أخبرنا الحسين بن واقد، عن عبد الله بن بريدة قال: سمعت أبي بريدة يقول:

Muhammad ibn Ali ibn Harb al-Marwazi informed us that he heard from Mu'ath ibn Khalid who heard from al-Husain ibn Waqid from Abdullah ibn Buraydah that his father Buraydah said,

حَاصَرْنَا خَيْبَرَ فَأَخَذَ الرَّايَةَ أَبُو بَكْرٍ وَلَمْ يُفْتَحْ لَهُ. فَأَخَذَهَا مِنَ الْغَدِ عُمَرُ فَانْصَرَفَ وَلَمْ يُفْتَحْ لَهُ. وَأَصَابَ النَّاسَ يَوْمَئِذٍ شِدَّةٌ وَجُهْدٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي دَافِعٌ لِوَائِي غَداً إِلَىٰ رَجُلٍ يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ، لاَ يَرْجِعُ حَتَّىٰ يُفْتَحَ لَهُ.» وَبِتْنَا طَيِّبَةً أَنْفُسُنَا أَنَّ الْفَتْحَ غَداً. فَلَمَّا أَصْبَحَ رَسُولُ اللهِ ﷺ صَلَّىٰ الْغَدَاةَ، ثُمَّ جَاءَ قَائِماً وَدَعَا بِاللِّوَاءِ وَالنَّاسُ عَلَىٰ مَصَافِّهِمْ. فَمَا مِنَّا إِنْسَانٌ لَهُ مَنْزِلَةٌ عِنْدَ رَسُولِ اللهِ ﷺ إِلاَّ وَهُوَ يَرْجُو أَنْ يَكُونَ صَاحِبَ اللِّوَاءِ. فَدَعَا عَلِيَّ بْنَ أَبِي طَالِبٍ ؑ وَهُوَ أَرْمَدُ فَتَفَلَ فِي عَيْنَيْهِ وَمَسَحَ عَنْهُ، وَدَفَعَ إِلَيْهِ اللِّوَاءَ وَفَتَحَ اللهُ لَهُ. قَالَ: وَأَنَا فِي مَنْ تَطَاوَلَ لَهَا.

"We surrounded (the Jewish fort of) Khaybar. Abu Bakr took the banner (to attack the Jews), but he was defeated. The next day, Umar took the banner and he was defeated too. On that day, people (the army) were very stressed and depressed. The messenger of Allah (a.s.) then said, 'Tomorrow, I will give the banner to a man who loves Allah and His messenger and whom Allah and His messenger love and who will not return until achieving victory'. We spent the night comfortably expecting victory the next day. In the morning, the messenger of Allah (a.s.) offered the Fajr Prayer after which he stood up and sent for the banner while people were still in their rows (of prayer). No one among us, who had a position to the messenger of Allah, except that he wished to be the bannerman. He (the Prophet) sent for Ali ibn Abi Talib, who had sore eyes on that day. When he came, the Prophet (a.s.) spat in his eyes, rubbed them, and gave him the banner, and Allah gave victory at his (Ali) hands. I (Buraydah) was one of those who wished to be given the banner."

TRADITION NO. 16

أخبرنا محمد بن بشار، أخبرنا محمد بن جعفر، قال: حدثنا عوف، عن ميمون، عن أبي عبد الله: أن عبد الله بن بريدة حدثه عن بريدة الأسلمي، قال:

Muhammad ibn Bashshaar reported from Muhammad ibn Ja'far from Awf from Maymoon Abu Abdullah from Abdullah ibn Buraydah that Buraydah al-Aslami said:

لَمَّا كَانَ حَيْثُ نَزَلَ رَسُولُ اللهِ ﷺ بِحَضْرَةِ أَهْلِ خَيْبَرَ، أَعْطَى رَسُولُ اللهِ ﷺ اللِّوَاءَ عُمَرَ، فَنَهَضَ فِيهِ مَنْ نَهَضَ مِنَ النَّاسِ فَلَقُوا أَهْلَ خَيْبَرَ، فَانْكَشَفَ عُمَرُ وَأَصْحَابُهُ، فَرَجَعُوا إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «لأُعْطِيَنَّ اللِّوَاءَ رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ.» فَلَمَّا كَانَ مِنَ الْغَدِ تَصَادَرَ أَبُو بَكْرٍ وَعُمَرُ، فَدَعَا عَلِيّاً وَهُوَ أَرْمَدُ فَتَفَلَ فِي عَيْنَيْهِ وَنَهَضَ مَعَهُ مِنَ النَّاسِ مَنْ نَهَضَ، فَلَقِيَ أَهْلَ خَيْبَرَ، فَإِذَا مَرْحَبُ يَرْتَجِزُ وَهُوَ يَقُولُ:

قَدْ عَلِمَتْ خَيْبَرُ أَنِّي مَرْحَبُ شَاكِي السِّلَاحِ بَطَلٌ مُجَرَّبُ

أَطْعَنُ أَحْيَاناً وَحِيناً أَضْرِبُ إِذَا اللُّيُوثُ أَقْبَلَتْ تَلَهَّبُ

فَاخْتَلَفَ هُوَ وَعَلِيٌّ ضَرْبَتَيْنِ فَضَرَبَهُ عَلَى هَامَتِهِ، حَتَّى عَضَّ السَّيْفُ مِنْهَا أَبْيَضَ رَأْسِهِ، وَسَمِعَ أَهْلُ الْعَسْكَرِ صَوْتَ ضَرْبَتِهِ، فَمَا تَتَامَّ آخِرُ النَّاسِ مَعَ عَلِيٍّ حَتَّى فُتِحَ لَهُ وَلَهُمْ.

"When the messenger of Allah (with his army) marched and arrived in Khaybar, he gave the banner to Umar. Umar and the forces with him went to meet the people of Khaybar, but he and his men were defeated and came back to the messenger of Allah (a.s.), who said, 'I certainly will give the banner to a man who loves Allah and His messenger and whom Allah and His messenger love.' Early the next day, Abu Bakr and Umar hurried to the messenger of Allah (a.s.) (hoping that they might be the ones who would be given the banner). But, the messenger of Allah (a.s.) sent for Ali who then had sore eyes. He (the Prophet) spat in his (Ali) eyes. He (Ali) marched with the people (soldiers) who joined him. He (and his army) met the people (Jews) of Khaybar. There was Marhab (the bravest hero of the Jews of Khaybar) reciting:

'(The people of) Khaybar know that I am Marhab;

Well-armed, experienced hero,

Stabbing, sometimes, with the spear,

and striking, sometimes, with the sword,

when loins come ahead furiously.'

He (Marhab) and Ali met, and Ali struck him on the head until the sword reached his brain. Soldiery heard the sound of the strike. Not all men yet participated in the fight, when Allah granted the great victory to Ali and his men."

TRADITION NO. 17

أخبرنا قتيبة بن سعيد، قال: حدثنا يعقوب بن عبد الرحمان الزهري، عن أبي حازم، قال: أخبرني سهيل بن سعد:

Qutaybah ibn Sa'eed informed us that he heard from Ya'qoob ibn Abdurrahman az-Zuhri narrated from Abu Hazim (Salama ibn Dinar) that Sahl ibn Sa'd said:

قَالَ رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَداً رَجُلاً يَفْتَحُ اللهُ عَلَيْهِ؛ يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ.» فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللهِ ﷺ كُلُّهُمْ يَرْجُو أَنْ يُعْطَى. فَقَالَ: «أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟» فَقَالُوا: «عَلِيٌّ - يَا رَسُولَ اللهِ - يَشْتَكِي عَيْنَيْهِ.» قَالَ: «فَأَرْسِلُوا إِلَيْهِ.» فَأُتِيَ بِهِ، فَبَصَقَ رَسُولُ اللهِ ﷺ فِي عَيْنَيْهِ وَدَعَا لَهُ، فَبَرِئَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ. فَأَعْطَاهُ الرَّايَةَ. فَقَالَ عَلِيٌّ: «يَا رَسُولَ اللهِ، أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟» فَقَالَ: «أَنْفِذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنَ اللهِ، فَوَاللهِ لَئِنْ يَهْدِيَ اللهُ بِكَ رَجُلاً وَاحِداً خَيْرٌ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ.»

"The messenger of Allah (a.s.) said on the day of Khaybar, 'Tomorrow, I will give the banner to the one through whom Allah will give us victory. He loves Allah and His messenger, and Allah and His messenger love him'. Early at the dawn, all people went to the messenger of Allah (a.s.) hoping to be given the banner. He (the Prophet) asked, 'Where is Ali ibn Abi Talib?' People said, 'O messenger of Allah! He suffers sore eyes'. He (the Prophet) said, 'Call him to come!' When he came, the Prophet (a.s.) spat in his eyes and prayed Allah for him. He recovered as if he never had any illness. Then, the Prophet (a.s.) gave the banner to him. Ali said 'O messenger of Allah, shall I fight them until they become like us (Muslims)?'

The Prophet (a.s.) said to Ali: 'Set out slowly until you arrive

in their land. Then, invite them to embrace Islam and tell them of the obligations of Allah on them. By Allah, if Allah guides one man by you, it shall be better to you than to possess red camels."

TRADITION NO. 18

أخبرنا أحمد بن سليمان قال: حدثنا يعلى بن عبيد قال: حدثنا يزيد بن كيسان، عن أبي حازم، عن أبي هريرة، قال:

Ahmed ibn Sulayman reported from Ya'la ibn Ubayd from Yazeed ibn Kaysaan from Abu Hazim (Salama ibn Dinar) that Abu Hurayra said,

قَالَ رَسُولُ اللهِ ﷺ: «لأَدْفَعَنَّ الرَّايَةَ إِلَىٰ رَجُلٍ يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ.» فَتَطَاوَلَ الْقَوْمُ، فَقَالَ: «أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟» فَقَالُوا: «يَشْتَكِي عَيْنَيْهِ.» قَالَ: فَبَصَقَ نَبِيُّ اللهِ فِي كَفَّيْهِ وَمَسَحَ بِهِمَا عَيْنَيْ عَلِيٍّ وَدَفَعَ إِلَيْهِ الرَّايَةَ فَفَتَحَ اللهُ عَلَىٰ يَدَيْهِ.

"The messenger of Allah (a.s.) said, 'Today, I will give the banner to a man who loves Allah and His messenger, and whom Allah and His messenger love.' The men extended their heads (expecting the banner to be given to them). The messenger of Allah (a.s.) asked where Ali was, and it was said him that he suffered sore eyes. The Prophet of Allah (a.s.) spat in his own palms and rubbed with them Ali's eyes. He gave him the banner and Allah granted victory at his hands."

TRADITION NO. 19

أخبرنا قتيبة بن سعيد، قال: أخبرنا يعقوب، عن سهل، عن أبيه، عن أبي هريرة:

Qutaybah ibn Sa'eed narrated from Ya'qoob (ibn Abdurrahman) from Suhail (ibn Abi Salih) from his father that Abu Hurayra said,

أَنَّ رَسُولَ اللهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ هَذِهِ الرَّايَةَ رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّهُ اللهُ وَرَسُولُهُ، يَفْتَحُ اللهُ عَلَيْهِ.» قَالَ عُمَرُ بْنُ الْخَطَّابِ: «مَا أَحْبَبْتُ الإِمَارَةَ إِلاَّ يَوْمَئِذٍ.» فَدَعَا رَسُولُ اللهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ فَأَعْطَاهُ إِيَّاهَا، وَقَالَ:

«إِمْشِ وَلاَ تَلْتَفِتْ حَتَّى يَفْتَحَ اللهُ عَلَيْكَ.» فَسَارَ عَلِيٌّ ثُمَّ وَقَفَ، ـ وذكر قتيبة كلمة معناها [وَلَمْ يَلْتَفِتْ] ـ فَصَرَخَ: «يَا رَسُولَ اللهِ، عَلاَمَ أُقَاتِلُ النَّاسَ؟» قَالَ: «قَاتِلْهُمْ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ.»

"On the day (battle) of Khaybar, the messenger of Allah (a.s.) said, 'I will give this banner to a man who loves Allah and His messenger, and whom Allah and His messenger love, and at whose hand Allah will grant victory'.

Umar ibn al-Khattab said, 'I did never wish for emirate (leadership) except on that day.' The messenger of Allah (a.s.) sent for Ali and handed over the banner to him and said, 'Go on and do not turn back until Allah gives you victory.' Ali walked a little, and then stopped- Qutaybah mentioned a word that means "and did not turn back"- and cried out, 'O messenger of Allah, for what shall I fight the people?' He (the Prophet) said, 'Fight them until they bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah. If they do, they shall be in immunity before you as to their bloods and properties except for retribution, and their reckoning shall be to Allah.'"

TRADITION NO. 20

أخبرنا إسحاق بن إبراهيم، قال: أخبرنا جرير، عن سهيل، عن أبيه، عن أبي هريرة قال:

Isaaq ibn Ibrahim said he heard from Jareer (ibn Abdul Hameed) who heard from Suhail (ibn Abi Salih) who heard from his father that Abu Hurayra said,

قَالَ رَسُولُ اللهِ ﷺ: «لأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ [وَيُحِبُّهُ اللهُ وَرَسُولُهُ] يُفْتَحُ عَلَيْهِ.» قَالَ عُمَرُ: «فَمَا أَحْبَبْتُ الإِمَارَةَ قَطُّ إِلاَّ يَوْمَئِذٍ.» قَالَ: فَاسْتَشْرَفْتُ لَهَا، فَدَعَا عَلِيّاً فَبَعَثَهُ، ثُمَّ قَالَ: «إِذْهَبْ فَقَاتِلْ حَتَّى يَفْتَحَ اللهُ عَلَيْكَ وَلاَ تَلْتَفِتْ.» قَالَ: فَمَشَى مَا شَاءَ اللهُ، ثُمَّ وَقَفَ وَلَمْ يَلْتَفِتْ فَقَالَ: «عَلاَمَ أُقَاتِلُ

النَّاس؟» قَالَ: «قَاتِلْهُمْ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ مَنَعُوا دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ.»

"The messenger of Allah (a.s.) said, 'Tomorrow, I will give the banner to a man who loves Allah and His messenger (and Allah and His messenger love him). Through him Allah will grant victory'. Umar said, 'I did never wish for leadership at all except on that day.' Every man looked forward to it, but he (the Prophet) called Ali and sent him (as the leader over the army), saying to him, 'Go and fight and do not turn back until Allah will grant you victory.' He walked a little and then stopped without turning back, saying loudly, 'What for shall I fight the people?' The Prophet (a.s.) said, 'Fight them until they bear witness that there is no god but Allah and that Muhammad is the messenger of Allah. If they do, they shall be in immunity before you as to their bloods and properties except for retribution, and their reckoning shall be to Allah.'"

TRADITION NO. 21

أخبرنا محمد بن عبد الله بن المبارك، قال: حدثنا أبو هاشم المخزومي، قال: حدثنا وهيب، قال: حدثنا سهل بن أبي صالح، عن أبيه، عن أبي هريرة قال:

Muhammad ibn Abdullah ibn al-Mubarak narrated from Abu Hisham (al-Makhzoomi) from Wuhayb from Suhayl ibn Abi Salih who heard from his father that Abu Hurayra said,

قَالَ رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ: «لأَدْفَعَنَّ الرَّايَةَ إِلَى رَجُلٍ [يُحِبُّ اللهَ وَرَسُولَهُ] وَيُحِبُّهُ اللهُ وَرَسُولُهُ وَيَفْتَحُ اللهُ عَلَيْهِ.» قَالَ عُمَرُ: فَمَا أَحْبَبْتُ الإِمَارَةَ قَطُّ قَبْلَ يَوْمَئِذٍ. فَدَفَعَهَا إِلَى عَلِيٍّ عليه السلام وَقَالَ: «قَاتِلْ وَلاَ تَلْتَفِتْ»، فَسَارَ قَرِيباً وَقَالَ: يَا رَسُولَ اللهِ، عَلاَمَ أُقَاتِلُ النَّاسَ؟ قَالَ: «عَلَى أَنْ يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا دِمَاءَهُمْ وَأَمْوَالَهُمْ مِنِّي إِلاَّ بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللهِ.»

"On the day (battle) of Khaybar, the messenger of Allah (a.s.) said, 'I will give the banner to a man who loves Allah and His messenger (and Allah and His messenger love him) and at whose hands Allah will grant victory.' Umar said 'I did never wish for leadership before that day at all.' He (the Prophet) gave it (the banner) to Ali and said to him, 'Fight and do not turn back'. He (Ali) walked a little, and then said, 'O messenger of Allah, what for shall I fight the people?' He (the Prophet) said, 'to bear witness that there is no god but Allah and that Muhammad is the messenger of Allah. If they do, they shall immunize their bloods and properties before me except for retribution, and their reckoning shall be to Allah.'"

TRADITION NO. 22

أخبرنا العباس بن عبد العظيم العبدي، قال: أخبرنا عمر بن عبد الوهاب، قال: أخبرنا معتمر بن سليمان عن أبيه، عن منصور، عن ربعي، عن عمران بن الحصين:

Al-Abbas ibn Abdul Adheem al-Ambari informed us that he heard from Umar ibn Abdul Wahhaab who said that he heard Mu'tamir ibn Sulayman (ibn Tarakhan) say that he heard from his father who heard from Mansoor (ibn al-Mu'tamir) who heard from Rib'iy (ibn Hirash) that Imran ibn Hussayn said,

أنَّ النَّبِيَّ ﷺ قَالَ: «لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ» أوْ قَالَ: «يُحِبُّهُ اللهُ وَرَسُولُهُ.» فَدَعَا عَلِيّاً وَهُوَ أرْمَدُ، فَفَتَحَ اللهُ عَلَى يَدَيْهِ.

"The messenger of Allah (a.s.) said, 'I will give the banner to a man who loves Allah and His messenger', or he said, 'Allah and His messenger love him'. Then, he (the Prophet) sent for Ali, who had sore eyes, and Allah granted victory at his hands."

Gabriel and Michael support Ali in his fightings

TRADITION NO. 23

أخبرنا إسحاق بن إبراهيم بن راهويه، أخبرنا النضر بن شميل قال: أخبرنا يونس، عن أبي إسحاق، عن هبيرة بن يريم قال:

Issaq ibn Ibrahim (ibn Rahwayh) reported from an-Nadhr ibn Shumayl from Younus (ibn Abu Issaq) from Abu Issaq that Hubayra ibn Yareem said,

خَرَجَ إِلَيْنَا الْحَسَنُ بْنُ عَلِيٍّ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، فَقَالَ: «لَقَدْ كَانَ فِيكُمْ بِالأَمْسِ رَجُلاً مَا سَبَقَهُ الأَوَّلُونَ، ولاَ يُدْرِكُهُ الآخِرُونَ، وَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّهُ اللهُ وَرَسُولُهُ، يُقَاتِلُ جِبْرِيلُ عَنْ يَمِينِهِ وَمِيكَائِيلُ عَنْ يَسَارِهِ، ثُمَّ لاَ تُرَدُّ رَايَتُهُ حَتَّى يَفْتَحَ اللهُ عَلَيْهِ. مَا تَرَكَ دِينَاراً وَلاَ دِرْهَماً إِلاَّ سَبْعَمِائَةِ دِرْهَمٍ أَخَذَهَا مِنْ عَطَاءِهِ كَانَ أَرَادَ أَنْ يَبْتَاعَ بِهَا خَادِماً لأَهْلِهِ.»

"Once, al-Hasan ibn Ali, who was putting on a black turban, came out to us and said, 'There was among you one whom none could surpass in the past nor would anyone be his equal in the future. And the messenger of Allah (a.s.) said (about him), 'I will give the banner to a man who loves Allah and His messenger and whom Allah and His messenger love. Gabriel fights on his right side and Michael fights on his left. His banner shall not come back until Allah will grant him victory.' He left neither dinars nor dirhams except seven hundred dirhams that he had taken from his own salary (from the public treasury) with which he wanted to buy a servant for his family.'"

The Prophet says about Ali: Allah does not disgrace him at all

TRADITION NO. 24

أخبرنا محمد بن المثنى، عن يحيىٰ بن حماد قال: حدثنا الوضاح وهو أبو عوانة قال: حدثنا أبو بلج، قال: حدثنا عمرو بن ميمون قال:

Muhammad ibn al-Muthanna reported from Yahya ibn Hammad from al-Waddah (Abu Awana) from Yahya (Abu Ablaj) that Amr ibn Maymun said,

إِنِّي لَجَالِسٌ إِلَىٰ ابْنِ عَبَّاسٍ إِذْ أَتَاهُ تِسْعَةُ رَهْطٍ فَقَالُوا: «إِمَّا أَنْ تَقُومَ مَعَنَا، وَإِمَّا أَنْ تَخْلُوَ بِنَا بَيْنَ هَؤُلاَءِ.» ـ وَهُوَ يَوْمَئِذٍ صَحِيحٌ قَبْلَ أَنْ يَعْمَىٰ ـ فَقَالَ ابْنُ عَبَّاسٍ: «بَلْ أَنَا أَقُومُ مَعَكُمْ.» [فَانْتَدَوْا] فَتَحَدَّثُوا، فَلاَ أَدْرِي مَا قَالُوا. فَجَاءَ وَهُوَ يَنْفُضُ ثَوْبَهُ وَهُوَ يَقُولُ: أُفٍّ وَتُفٍّ! يَقَعُونَ فِي رَجُلٍ لَهُ عَشْرٌ: وَقَعُوا فِي رَجُلٍ قَالَ لَهُ رَسُولُ اللهِ ﷺ: «لأَبْعَثَنَّ رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ [وَيُحِبُّهُ اللهُ وَرَسُولُهُ] لاَ يُخْزِيهِ اللهُ أَبَداً.» قَالَ: فَاسْتَشْرَفَ لَهَا مَنِ اسْتَشْرَفَ فَقَالَ: «أَيْنَ عَلِيٌّ؟» [قيل]: «هُوَ فِي الرَّحَىٰ يَطْحَنُ.» [قَالَ]: «وَمَا كَانَ أَحَدُكُمْ لِيَطْحَنَ؟» فَدَعَاهُ وَهُوَ أَرْمَدُ لاَ يَكَادُ يُبْصِرُ، فَنَفَثَ فِي عَيْنَيْهِ ثُمَّ هَزَّ الرَّايَةَ ثَلاَثاً فَدَفَعَهَا إِلَيْهِ. وَجَاءَ عَلِيٌّ بِصَفِيَّةَ بِنْتِ حُيَيٍّ.

"Once, I was sitting with ibn Abbas when nine men approached us and said, 'Either you (ibn Abbas) come with us, or you, O men, leave us alone'. Ibn Abbas, who was then sound before becoming blind, said, 'I will come with you'. They then went on debating, but I could not know what they talked about. He (ibn Abbas) came back shaking off his garment and saying, 'Ugh and fie! They abuse a man who has ten (virtues). They abuse a man about whom the messenger of Allah (a.s.) said, 'I will send a man (as leader) who loves Allah and His messenger (and Allah and His messenger love him). Allah will never disgrace him'. Then those, who

aspired, aspired to it (leadership), but he (the Prophet) asked, 'where is Ali?', and it was said to him that he was busy with the mill grinding grains. He (the Prophet) said, 'Is not there anyone of you to grind?' He sent for him (Ali) while he had sore eyes that he hardly could see. He (the Prophet) spat in his (Ali) eyes, shook the banner three times, and gave it to him, who then brought Safiyyah bint Huyay (as a captive from the people of Khaybar).

وبَعَثَ أبا بَكْرٍ بِسُورَةِ التَّوبَةِ، وبَعَثَ عَلِيّاً خَلْفَهُ فَأَخَذَهَا مِنْهُ، فَقَالَ: «لاَ يَذْهَبُ بِهَا إلاَّ رَجُلٌ مِنِّي وَأَنَا مِنْهُ.»

He (the Prophet) sent Abu Bakr with the Sura of Tawba (repentance (9)) (to be declared before the people of Mecca), and then, he sent Ali after him to take it from him saying, 'No one should brought it except a man who is from me and I am from him.'

وقَالَ لِبَنِي عَمِّهِ: «أَيُّكُمْ يُوَالِينِي فِي الدُّنْيَا وَالآخِرَةِ؟» قَالَ: وَعَلِيٌّ مَعَهُمْ جَالِسٌ فَقَالَ: «أَنَا أُوَالِيكَ فِي الدُّنْيَا وَالآخِرَةِ.» فَقَالَ: «أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالآخِرَةِ.»

(He (the Prophet) said to his cousins, 'Which of you supports me in this life and the afterlife?' Ali said, 'I support you in this life and the afterlife.' He said (to Ali), 'You are my deputy in this life and the afterlife.')

وَدَعَا رَسُولُ اللهِ ﷺ الْحَسَنَ وَالْحُسَيْنَ وَعَلِيّاً وَفَاطِمَةَ، فَمَدَّ عَلَيْهِمْ ثَوْباً فَقَالَ: «اللَّهُمَّ هَؤُلاَءِ أَهْلُ بَيْتِي، فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً.»

The messenger of Allah (a.s.) called al-Hasan, al-Husayn, Ali and Fatima and spread to them a garment, saying, 'O Allah, these are my household, so keep uncleanness away from them and purify them a thorough purification.'

وكَانَ أَوَّلَ مَنْ أَسْلَمَ مِنَ النَّاسِ بَعْدَ خَدِيجَةَ.

He (Ali) was the first one to be Muslim after Khadeeja.

وَلَبِسَ ثَوْبَ رَسُولِ اللهِ ﷺ وَنَامَ [مَكَانَهُ]، فَجَعَلَ الْمُشْرِكُونَ يَرْمُونَ كَمَا يَرْمُونَ رَسُولَ اللهِ ﷺ، وَهُمْ يَحْسَبُونَ أَنَّهُ نَبِيُّ اللهِ ﷺ، فَجَاءَ أَبُو بَكْرٍ فَقَالَ: «يَا نَبِيَّ اللهِ.» فَقَالَ عَلِيٌّ: «إِنَّ نَبِيَّ اللهِ ﷺ قَدْ ذَهَبَ نَحوَ بِئْرِ مَيْمُونَ. فَاتَّبَعَهُ فَدَخَلَ مَعَهُ الْغَارَ، وَكَانَ الْمُشْرِكُونَ يَرْمُونَ عَلِيّاً حَتَّى أَصْبَحَ.

He put on the garment of the messenger of Allah (a.s.) and slept (in his bed), so the polytheists shot against him as they shot against the messenger of Allah (a.s.) thinking he was the prophet of Allah (a.s.). Abu Bakr came calling, 'O prophet of Allah!' Ali said, 'The Prophet of Allah went towards the Maymoon Well, so follow him!' He (followed and) went with him into the cave. The polytheists were shooting against Ali until the morning.

وَخَرَجَ بِالنَّاسِ فِي غَزْوَةِ تَبُوكَ، فَقَالَ عَلِيٌّ: «أَخْرُجُ مَعَكَ؟» فَقَالَ لَهُ نَبِيُّ اللهِ: «لا!» فَبَكَى عَلِيٌّ، فَقَالَ لَهُ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّكَ لَسْتَ بِنَبِيٍّ؟» ثُمَّ قَالَ: «أَنْتَ خَلِيفَتِي.» يَعْنِي فِي كُلِّ مُؤْمِنٍ «مِنْ بَعْدِي.»

He (the Prophet) marched with the army toward Tabook (for fighting). Ali said, 'I go with you?' The Prophet (a.s.) said, 'No.' He (Ali) cried, and the Prophet (a.s.) said to him, 'Are you not pleased that you are to me as was Aaron to Moses except that you are not a prophet?' Then, he said to him, 'You are my successor after me.' He meant over every believer.

قَالَ: وَسَدَّ أَبْوَابَ الْمَسْجِدِ غَيْرَ بَابِ عَلِيٍّ، فَكَانَ يَدْخُلُ الْمَسْجِدَ وَهُوَ جُنُبٌ وَهُوَ فِي طَرِيقِهِ لَيْسَ لَهُ طَرِيقٌ غَيْرُهُ.

He (the Prophet) closed the doors of the mosques (leading to the houses of the companions) except the door of Ali('s house). Thus, Ali went through the mosque having no way except this way.

وَقَالَ: «مَنْ كُنْتُ وَلِيَّهُ فَعَلِيٌّ وَلِيُّهُ.»

He (the Prophet) declared, 'Whoever I am his guardian, Ali is to be his guardian.'

قَالَ ابْنُ عَبَّاسٍ: وَقَدْ أَخْبَرَنَا اللهُ فِي الْقُرْآنِ أَنَّهُ قَدْ رَضِيَ عَنْ أَصْحَابِ الشَّجَرَةِ، فَهَلْ حَدَّثَنَا بَعْدُ أَنَّهُ سَخِطَ عَلَيْهِم؟ قَالَ: وَقَالَ رَسُولُ اللهِ ﷺ لِعُمَرَ حِينَ قَالَ: «ائْذَنْ لِي فَلْأَضْرِبْ عُنُقَهُ.» ـيَعْنِي حَاطِباًـ قَالَ: «مَا يُدْرِيكَ لَعَلَّ اللهَ قَدِ اطَّلَعَ عَلَىٰ أَهْلِ بَدْرٍ، فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرَ لَكُمْ.»

Ibn Abbas continued, 'Allah had told us in the Quran that He was pleased with the companions of the tree. Did He tell after that that He was angry with them?!'

The messenger of Allah (a.s.) said to Umar when he said, 'Permit me to strike his neck (meaning Hatib)', 'What makes you know?! Allah might have tested the people of Badr and then said, 'Do whatever you like; I have forgiven you.''"

Ali is forgiven

TRADITION NO. 25

أخبرنا هارون بن عبد الله الحمال البغدادي، قال: حدثنا محمد بن عبد الله الزبيري الأسدي، قال: حدثنا علي بن صالح، عن أبي إسحاق، عن عمرو بن مرة، عن عبد الله بن سلمة، عن علي رضي الله عنه قال:

Haroon ibn Abdullah (al-Hammal al-Baghdadi) reported from Muhammad ibn Abdullah ibn az-Zubayr al-Asadi who reported from Ali ibn Salih from Abu Issaq from Amr ibn Murrah from Abdullah ibn Salama that Ali (a.s.) said,

قَالَ رَسُول اللهِ ﷺ: «أَلاَ أُعَلِّمُكَ كَلِمَات إِذَا قُلْتَهُنَّ غُفِرَ لَكَ، مَعَ أَنَّهُ مَغْفُورٌ لَكَ؟ تَقُولُ: لاَ إِلَهَ إِلاَّ هُوَ الْحَلِيمُ الْكَرِيمُ. لاَ إِلَهَ إِلاَّ هُوَ الْعَلِيُّ الْعَظِيمُ. سُبْحَانَ اللهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْكَرِيمِ. الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ.»

"The messenger of Allah (a.s.) said to me, 'Shall I teach you some words that if you recite, Allah will forgive you; though,

you have already been forgiven? (You recite) there is no God but He, the Forbearing the Generous, there is no god but He, the Most High, the Most Great, glory be to Allah, the Lord of the seven heavens and the Lord of the Noble Throne, praise be to Allah, the Lord of the worlds.'"

TRADITION NO. 26

أخبرنا أحمد بن عثمان بن حكيم، قال: حدثنا خالد، قال: أخبرنا علي بن صالح، عن أبي إسحاق الهمداني، عن عمرو بن مرة، عن عبد الله بن سلمة، عن علي رضي الله عنه أن النبي صلى الله عليه (وآله) وسلم قال:

Ahmed ibn Uthman ibn Hakeem narrated from Khalid (ibn Mukhallad) from Ali (Ibn Salih ibn Hayy the brother of Hasan ibn Salih) from Abu Isaaq al-Hamadani from Amr ibn Murrah from Abdullah ibn Salama that Ali (a.s.) said,

يَا عَلِيُّ، أَلاَ أُعَلِّمُكَ كَلِمَاتٍ إِذَا قُلْتَهُنَّ غَفَرَ اللهُ لَكَ، مَعَ أَنَّهُ مَغْفُورٌ لَكَ؟ تَقُولُ: لاَ إِلَـهَ إِلاَّ اللهُ الْحَلِيمُ الْكَرِيمُ. لاَ إِلَـهَ إِلاَّ اللهُ الْعَلِيُّ الْعَظِيمُ. سُبْحَانَ اللهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْكَرِيمِ. الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ.»

"The messenger of Allah (a.s.) said to me, 'Shall I teach you some words that if you recite, Allah will forgive you; though, you have already been forgiven? (You recite) there is no God but He, the Forbearing the Generous, there is no god but He, the Most High, the Most Great, glory be to Allah, the Lord of the seven heavens and the Lord of the Noble Throne, praise be to Allah, the Lord of the worlds.'"

TRADITION NO. 27

أخبرنا صفوان بن عمرو، قال: حدثنا أحمد بن خالد، قال: أخبرنا إسرائيل، عن أبي إسحاق، عن عبد الرحمان بن أبي ليلى، عن علي رضي الله عنه قال:

Safwan ibn Amr reported from Ahmed ibn Khalid from Israel from Abu Isaaq from Amr ibn Murrah from Abdurrahman ibn Abi Layla that Ali (a.s.) said,

كَلِمَاتُ الْفَرَجِ: لاَ إِلَهَ إِلاَّ اللهُ الْعَلِيُّ الْعَظِيمُ. لاَ إِلَهَ إِلاَّ اللهُ الْحَلِيمُ الْكَرِيمُ. سُبْحَانَ

الله رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ. وَالْحَمْدُ لله رَبِّ الْعَالَمِينَ.

"The words of Deliverance are: 'there is no God but He, the Most High, the Most Great, there is no god but He, the Forbearing the Generous, glory be to Allah, the Lord of the seven heavens and the Lord of the Noble Throne, praise be to Allah, the Lord of the worlds.'"

TRADITION NO. 28

أخبرنا أحمد بن عثمان بن حكيم، قال: حدثنا أبو غسان قال: أخبرنا إسرائيل، عن أبي إسحاق، عن عبد الرحمان بن أبي ليلى عن علي، عن النبي صلى الله عليه (وآله) وسلم نحوه: يعني نحو حديث خالد.

Ahmed ibn Uthman ibn Hakeem informed us that Abu Ghassan narrated from Israel from Abu Isaaq from Abdurrahman ibn Abi Layla from Imam Ali (a.s.) from the Prophet (a.s.) a tradition like the tradition narrated by Khalid ibn Mukhallad.

TRADITION NO. 29

أخبرنا علي محمد بن علي، قال: أخبرنا خلف بن تميم قال: أخبرنا إسرائيل، قال: حدثنا أبو إسحاق، عن عبد الرحمان بن أبي ليلى، عن علي رضي الله عنه قال: قال النبي صلى الله عليه (وآله) وسلم:

Ali ibn Muhammad ibn Ali said that he heard from Khalaf ibn Tameem who heard from Israel who heard from Abu Isaaq who heard from Abdurrahman ibn Abi Layla that Ali (a.s.) said,

ألاَ أعَلِّمُكَ كَلِمَاتٍ إِذَا قُلْتَهُنَّ غُفِرَ لَكَ، عَلَى أنَّهُ مَغْفُورٌ لَكَ؟: لاَ إِلَهَ إِلاَّ اللهُ الْعَلِيُّ الْعَظِيمُ. لاَ إِلَهَ إِلاَّ اللهُ الْحَلِيمُ الْكَرِيمُ. سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيمِ. الْحَمْدُ لله رَبِّ الْعَالَمِينَ.

"The messenger of Allah (a.s.) said to me, 'Shall I teach you some words that if you recite, Allah will forgive you; though, you have already been forgiven? (You recite) there is no God but He, the Forbearing the Generous, there is no god but He, the Most High, the Most Great, glory be to Allah, the Lord of the seven heavens and the Lord of the Noble Throne, praise be to Allah, the Lord of the worlds.'"

TRADITION NO. 30

أخبرنا الحسين بن حارث، قال: أخبرنا الفضل بن موسى، عن الحسين بن واقد، عن أبي إسحاق، عن الحرث، عن علي كرم الله وجهه قال:

Al-Husain ibn Hurayth reported from al-Fadhl ibn Musa from al-Husayn ibn Waqid from Abu Isaaq from al-Harith that Ali (a.s.) said,

قَالَ لِي رَسُولُ اللهِ: «أَلاَ أُعَلِّمُكَ دُعَاءً إِذَا دَعَوْتَ بِهِ غُفِرَ لَكَ، وَإِنْ كُنْتَ مَغْفُوراً لَكَ؟» قُلْتُ: «بَلَى.» قَالَ: «لاَ إِلَهَ إِلاَّ اللهُ الْعَلِيُّ الْعَظِيمُ. لاَ إِلَهَ إِلاَّ اللهُ الْحَلِيمُ الْكَرِيمُ. لاَ إِلَهَ إِلاَّ اللهُ. سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيمِ.»

"The messenger of Allah (a.s.) said to me, 'Shall I teach you a du'a that if you supplicate Allah with, you shall be forgiven; though you have already been forgiven?' I said, 'O yes!' He said, '(You recite) there is no God but Allah, the Most High, the Most Great, there is no god but the Forbearing the Generous, there is no god but Allah, glory be to Allah, the Lord of the Great Throne.'"

قال أبو عبد الرحمن: لم يسمع أبو إسحاق من الحرث إلا أربعة أحاديث ليس ذا منها وإنما أخرجناه لمخالفة الحسين بن واقد لإسرائيل، ولعلي بن صالح والحارث الأعور، ليس بذلك في الحديث عاصم بن ضمرة أصلح منه.

Abu Abdurrahman says: Abu Isaaq did not hear from al-Harith except four traditions and this one is not from them, but we just mentioned it, because al-Husayn ibn Waqid disagrees with Israel and Ali ibn Salih, and that al-Harith al-A'war is not reliable in Hadith, and Aasim ibn Dhamra is more reliable than he is.

Ali's heart has been tried with faith

TRADITION NO. 31

أخبرنا محمد بن عبد الله بن المبارك، قال: حدثنا الأسود بن عامر، قال: أخبرنا شريك، عن منصور، عن ربعي، عن علي، قال:

Muhammad ibn Abdullah ibn al-Mubarak reported from al-Aswad ibn Aamir who heard from Shareek (ibn Abdullah an-Nakh'iy) from Mansoor (ibn al-Mu'tamir) who heard from Rib'iy (ibn Hirash) that Ali (a.s.) said,

جَاءَ النَّبِيَّ ﷺ أُنَاسٌ مِنْ قُرَيْشٍ، فَقَالُوا: «يَا مُحَمَّدُ، إِنَّا جِيرَانُكَ وَحُلَفَاؤُكَ، وَإِنَّ أُنَاساً مِنْ عَبِيدِنَا قَدْ أَتَوْكَ وَلَيْسَ بِهِمْ رَغْبَةٌ فِي الدِّينِ وَلاَ رَغْبَةٌ فِي الْفِقْهِ، إِنَّمَا فَرُّوا مِنْ ضِيَاعِنَا وَأَمْوَالِنَا، فَارْدُدْهُمْ إِلَيْنَا.» فَقَالَ لأَبِي بَكْرٍ: «مَا تَقُولُ؟» فَقَالَ: «صَدَقُوا إِنَّهُمْ لَجِيرَانُكَ وَحُلَفَاؤُكَ.» فَتَغَيَّرَ وَجْهُ النَّبِيِّ ﷺ ثُمَّ قَالَ لِعُمَرَ: «مَا تَقُولُ؟» قَالَ: «صَدَقُوا إِنَّهُمْ لَجِيرَانُكَ وَحُلَفَاؤُكَ.» فَتَغَيَّرَ وَجْهُ النَّبِيِّ ﷺ، ثُمَّ قَالَ: «يَا مَعْشَرَ قُرَيْشٍ، وَاللهِ لَيَبْعَثَنَّ اللهُ عَلَيْكُمْ رَجُلاً مِنْكُمْ امْتَحَنَ اللهُ قَلْبَهُ لِلإِيمَانِ. فَلَيَضْرِبَنَّكُمْ عَلَى الدِّينِ أَوْ يَضْرِبُ بَعْضَكُمْ.» فَقَالَ أَبُو بَكْرٍ: «أَنَا هُوَ يَا رَسُولَ اللهِ؟» قَالَ: «لاَ.» قَالَ عُمَرُ: «أَنَا هُوَ يَا رَسُولَ اللهِ؟» قَالَ: «لاَ، وَلَكِنْ ذَلِكَ الَّذِي يَخْصِفُ النَّعْلَ.» وَقَدْ كَانَ أَعْطَى عَلِيّاً نَعْلَهُ يَخْصِفُهَا.

"Some people from the (tribe of) Quraysh came to the Prophet (a.s.) and said, 'O Muhammad, we are your neighbors and allies. Some of our slaves have resorted to you, but they have interest neither in religion nor in knowledge. They have just run away from our estates and properties, and you are to give them back to us.'

The Prophet (a.s.) asked Abu Bakr, 'What do you say?' Abu Bakr replied, 'They are right. They are your neighbors and allies.' Hearing this, the Prophet (a.s.) became red in the face and was displeased, and then he asked Umar, 'What do you say?' Umar said, 'They are right. They are your neighbors and allies.' The Prophet (a.s.) became displeased, and he said, "O People of Quraysh, By Allah, Allah will send a man from among you over you whom Allah has tried his heart in faith. He shall surely strike you for religion or shall strike some of you.' Abu Bakr said, 'Is it me, O messenger of Allah?' The Prophet said, 'No.' Umar said, 'Is it me, O messenger of Allah?" The Prophet (a.s.) said, 'No, but it is he who is mending the shoes'. The Prophet (a.s.) had given his shoes to Ali to mend them."

The Prophet says to Ali: Allah will guide your heart and makes firm your tongue

TRADITION NO. 32

أخبرنا عمرو بن علي، قال: حدثنا يحيٰ يعني ابن سعيد، قال: حدثنا الأعمش قال: سمعت عمرو بن مرة عن أبي البختري أن علياً قال:

Amr ibn Ali informed us that Yahya (ibn Sa'eed) heard from al-A'mash who heard from Amr ibn Murrah who heard from Abul Bakhtari that Ali (a.s.) said.

بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَىٰ الْيَمَنِ وَأَنَا شَابٌّ حَدِيثُ السِّنِّ. [قَالَ:] فَقُلْتُ: «يَا رَسُولَ اللهِ، بَعَثْتَنِي إِلَىٰ قَوْمٍ يَكُونُ بَيْنَهُمْ أَحْدَاثٌ، وَأَنَا شَابٌّ حَدِيثُ السِّنِّ.» قَالَ: «إِنَّ اللهَ سَيَهْدِي قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ.» [قَالَ:] مَا شَكَكْتُ فِي قَضَاءٍ بَيْنَ اثْنَيْنِ.

"Once, the messenger of Allah (a.s.) sent me to Yemen (as judge) while I was very young. I said, 'O messenger of Allah, you are sending me to a people among whom there are a lot of disagreements and troubles (to be settled) and I am a very young man!' He said, 'Surely, Allah will guide your heart and make firm your tongue (make you always say the truth).' After that, I did never doubt about my judging between two persons at all."

TRADITION NO. 33

أخبرنا علي بن خشرم أنه سمع من عيسى أنه سمع الأعمش أنه قال: سمعت عمرو بن مرة يقول أنه سمع البختري يقول: قال علي:

Ali ibn Khashram said that he heard from Eesa (ibn Younus ibn Abi Isaaq) who heard from al-A'mash who heard from Amr ibn Murrah who heard from Abul Bakhtari that Ali (a.s.) said.

بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَىٰ الْيَمَنِ، فَقُلْتُ: «إِنَّكَ تَبْعَثُنِي إِلَىٰ قَوْمٍ أَسَنَّ مِنِّي،

فَكَيْفَ الْقَضَاءُ فِيهِم؟» فَقَالَ: «إِنَّ اللهَ سَيَهْدِي قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ.» قَالَ: فَمَا تَعَايَيْتُ فِي حُكُومَةٍ بَعْدُ.

"Once, the messenger of Allah (a.s.) sent me to Yemen. I said to him, 'You are sending me to a people who are older than me. So how shall I judge between them?' He said, 'Surely, Allah will guide your heart and make firm your tongue'. After that, I did never hesitate in any judgment at all."

TRADITION NO. 34

أخبرنا محمد بن المثنى، قال: حدثنا أبو معاوية قال: حدثنا الأعمش عن عمرو بن مرة، عن أبي البختري عن علي رضي الله عنه قال:

Muhammad ibn al-Muthanna informed us that he heard from Abu Mu'waiya who said that he heard from al-A'mash who head from Amr ibn Murrah who heard from Abul Bakhtari that Ali (a.s.) said,

بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى أَهْلِ الْيَمَنِ لأَقْضِيَ بَيْنَهُمْ، فَقُلْتُ: «يَا رَسُولَ اللهِ، لاَ عِلْمَ لِي بِالْقَضَاءِ.» فَضَرَبَ بِيَدِهِ عَلَى صَدْرِي، وَقَالَ: «اللَّهُمَّ اهْدِ قَلْبَهُ وَسَدِّدْ لِسَانَهُ.» فَمَا شَكَكْتُ فِي قَضَاءٍ بَيْنَ اثْنَيْنِ حَتَّى جَلَسْتُ فِي مَجْلِسِي هَذَا.

"Once, the messenger of Allah (a.s.) sent me to Yemen to judge between them. I said, 'O Messenger of Allah, I know nothing of Judgment.' He hit with his hand on my chest and prayed, 'O Allah, guide his heart and make firm his tongue!' (Since then), I did never doubt any (of my) judgment between any two persons until I sat in this my meeting."

قال أبو عبد الرحمان: هذا حديث سمعته من شعبة من عمرو بن مرة عن أبي البختري قال: أخبرني من سمع عليا رضي الله عنه. قال أبو عبد الرحمان: أبو البحتري لم يسمع من علي شيئا.

Abu Abdurrahman says: this tradition was narrated by Shu'bah from Amr ibn Murrah from Abul Bakhtari who said that he heard it from Ali (a.s.). Abu Abdurrahman says: Abul Bakhtari did not hear anything from Ali (a.s.).

TRADITION NO. 35

أخبرنا أحمد بن سليمان، قال: حدثنا يحيىٰ آدم قال: حدثنا شريك، عن سماك بن حرب، عن حنش بن المعتمر، عن علي رضي الله عنه قال:

Ahmed ibn Sulayman informed us that he heard from Yahya ibn Adam who heard from Shareek who heard from Simak ibn Harb who heard from Hanash ibn al-Mu'tamir that Ali (a.s.) said,

بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَىٰ الْيَمَنِ وَأَنَا شَابٌّ، فَقُلْتُ: «يَا رَسُولَ اللهِ، تَبْعَثُنِي وَأَنَا شَابٌّ إِلَىٰ قَوْمٍ ذَوِي أَسْنَانٍ لأَقْضِيَ بَيْنَهُمْ وَلاَ عِلْمَ لِي بِالْقَضَاءِ؟» فَوَضَعَ يَدَهُ عَلَىٰ صَدْرِي، ثُمَّ قَالَ: «إِنَّ اللهَ سَيَهْدِي قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ، يَا عَلِيُّ، إِذَا جَلَسَ إِلَيْكَ الْخَصْمَانِ فَلاَ تَقْضِ بَيْنَهُمَا حَتَّىٰ تَسْمَعَ مِنَ الآخَرِ كَمَا سَمِعْتَ مِنَ الأَوَّلِ. فَإِذَا فَعَلْتَ ذَلِكَ تَبَيَّنَ لَكَ الْقَضَاءُ.» قَالَ عَلِيٌّ ؑ: «فَمَا أَشْكَلَ عَلَيَّ قَضَاءٌ بَعْدُ.»

"Once, the messenger of Allah (a.s.) sent me to Yemen while I was young. I said, 'O messenger of Allah, you are sending me to a people among whom there are old men (of experience) to judge between them, and I am too young knowing nothing of judgment.' He put his hand on my chest and said, 'Allah will guide your heart and make firm your tongue. O Ali, when two litigants sit before you, do not judge between them, until you hear from the other one as you hear from the first one. If you do so, judgment shall be clear to you.' After that, no judgment was difficult to me at all."

TRADITION NO. 36

أخبرنا أحمد بن سليمان، قال: حدثنا يحيىٰ بن آدم، قال: حدثنا إسرائيل عن أبي إسحاق، عن حارثة بن مضرب، عن علي رضي الله عنه قال:

Ahmed ibn Sulayman informed us that he heard from Yahya ibn Adam who heard from Israel (ibn Younus) who heard from (his grandfather) Abu Isaaq who heard from Haritha ibn Mudharrib that Ali (a.s.) said,

بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَىٰ الْيَمَنِ فَقُلْتُ: «إِنَّكَ تَبْعَثُنِي إِلَىٰ قَوْمٍ هُمْ أَسَنُّ مِنِّي لأَقْضِيَ بَيْنَهُمْ؟» فَقَالَ: «إِنَّ اللهَ سَيَهْدِي قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ.»

"Once the Prophet (a.s.) sent me to Yemen. I said, '(O Messenger of Allah), you are sending me to a people who are older (with more experience) than me to judge between them!' He said, 'Allah will guide your heart and make firm your tongue'."

شيبان روى هذا الحديث عن أبي إسحاق، عن عمرو بن حبشي، عن علي كرم الله وجهه.

Shayban reports this tradition from Abu Isaq from Amr ibn Habashi from Ali.

TRADITION NO. 37

أخبرني زكريا بن يحيى، قال: حدثنا محمد بن العلاء، قال: حدثنا معاوية بن هشام، عن شيبان عن أبي إسحاق، عن عمرو بن حبشي، عن علي كرم الله وجهه قال:

Zakariyya ibn Yahya informed us that he heard from Muhammad ibn al-Ala' who heard from Mu'awiya ibn Hisham who heard from Shayban (ibn Abdurrahman) who heard from Abu Isaaq who heard from Amr ibn Habashi that Ali (a.s.) said,

بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى الْيَمَنِ فَقُلْتُ: «يَا رَسُولَ اللهِ، إِنَّكَ تَبْعَثُنِي إِلَى شُيُوخٍ ذَوِي أَسْنَانٍ، وَإِنِّي أَخَافُ أَنْ لاَ أُصِيبَ.» فَقَالَ: «إِنَّ اللهَ سَيُثَبِّتُ لِسَانَكَ وَيَهْدِي قَلْبَكَ.»

"Once the messenger of Allah (a.s.) sent me to Yemen. I said, 'O Messenger of Allah, you are sending me to old men (of experience) and I am afraid that I may not judge rightly.' He said, 'Allah will make firm your tongue and guide your heart.'"

The Prophet orders the doors of the companions to be closed except Ali's door

TRADITION NO. 38

أخبرنا محمد بن بشار، قال: حدثنا محمد بن جعفر، قال: حدثنا عوف، عن ميمـون أبي عبـد الله، عن زيد ابن أرقم قال:

Muhammad ibn Bashshaar informed us that he heard from Muhammad ibn Ja'far who heard from Awf who heard from Maymoon Abu Abdullah that Zayd ibn Arqam said,

كَانَ لِنَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ أَبْوَابٌ شَارِعَةٌ فِي الْمَسْجِدِ، فَقَالَ رَسُولُ اللهِ ﷺ يَوْماً: «سُدُّوا هَذِهِ الأَبْوَابَ إِلاَّ بَابَ عَلِيٍّ.» فَتَكَلَّمَ فِي ذَلِكَ أُنَاسٌ، فَقَامَ رَسُولُ اللهِ ﷺ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنِّي أُمِرْتُ بِسَدِّ هَذِهِ الأَبْوَابِ غَيْرِ بَابِ عَلِيٍّ، وَقَالَ فِيهِ قَائِلُكُمْ. وَاللهِ، مَا سَدَدْتُهُ وَلاَ فَتَحْتُهُ، وَلَكِنِّي أُمِرْتُ بِشَيْءٍ فَاتَّبَعْتُهُ.»

"Some of the Prophet's companions had doors (of their houses) open to the mosque. The messenger of Allah (a.s.) ordered, 'Close these doors except the door of Ali!' Some people criticized that, and then the messenger of Allah (a.s.) went to make a speech. He praised and thanked Allah, and then said, "I have been ordered (by Allah) to close all these doors except the door of Ali. Some of you said about that what they said! By Allah, I neither closed nor opened it (by myself), but I have been ordered of something (by Allah) and I followed it.'"

Allah has let him in and taken you out

TRADITION NO. 39

أخبرنا محمد بن سليمان لوين، عن ابن عيينة، عن عمرو بن دينار، عن أبي جعفر محمد بن علي، عن إبراهيم ابن سعد بن أبي وقاص، عن أبيه قال:

Muhammad ibn Sulayman Luwayn narrated that he heard from ibn Uyaynah who heard from Amr ibn Dinar who heard from Abu Ja'far Muhammad ibn Ali who heard from Ibrahim ibn Sa'd ibn Abi Waqqas that his father said,

كُنَّا عِنْدَ النَّبِيِّ ﷺ وَعِنْدَهُ قَوْمٌ جُلُوسٌ، فَدَخَلَ عَلِيٌّ ؏، فَلَمَّا دَخَلَ خَرَجُوا. فَلَمَّا خَرَجُوا تَلاَوَمُوا فَقَالُوا: «وَاللهِ، مَا أَخْرَجَنَا وَأَدْخَلَهُ.» فَرَجَعُوا فَدَخَلُوا، فَقَالَ: «وَاللهِ، مَا أَنَا أَدْخَلْتُهُ وَأَخْرَجْتُكُمْ، بَلِ اللهُ أَدْخَلَهُ وَأَخْرَجَكُمْ.»

"We were sitting with the Prophet (a.s.) and there were other people with him. When Ali came in, he (the Prophet) said (to the men with him), 'Go out!' When they went out, they began blaming each other, saying, 'Why did he send us out and let him go in?' They returned and came in (to the Prophet). He (the Prophet) said, 'By Allah, it is not me who let him in and sent you out, but it is Allah Who let him come in and sent you out.'"

TRADITION NO. 40

أخبرنا أحمد بن يحيى، قال: أخبرنا علي بن قادم، قال: أخبرنا إسرائيل، عن عبد الله بن شريك، عن الحرث بن مالك، قال:

Ahmed ibn Yahya informed us that he heard from Ali ibn Qadim who said he heard from Israel (Ibn Younus) who heard from Abdullah ibn Shareek who heard al-Harith ibn Malik saying,

أَتَيْتُ مَكَّةَ فَلَقِيتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ فَقُلْتُ: «هَلْ سَمِعْتَ لِعَلِيٍّ مَنْقَبَةً؟» قَالَ: «كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي الْمَسْجِدِ، فَنُودِيَ فِينَا لَيْلاً: لِيَخْرُجْ مَنْ فِي الْمَسْجِدِ إِلاَّ آلَ رَسُولِ اللهِ ﷺ وَآلَ عَلِيٍّ. [قَالَ:] فَخَرَجْنَا، فَلَمَّا أَصْبَحَ أَتَاهُ عَمُّهُ فَقَالَ: «يَا رَسُولَ اللهِ، أَخْرَجْتَ أَصْحَابَكَ وَأَعْمَامَكَ وَأَسْكَنْتَ هَذَا الْغُلاَمَ؟!» فَقَالَ

رَسُولُ اللهِ ﷺ: «مَا أَنَا أَمَرْتُ بِإِخْرَاجِكُمْ وَلاَ بِإِسْكَانِ هَـذَا الْغُـلاَمِ. إِنَّ اللهَ هُـوَ أَمَرَ بِهِ.»

"Once, I went to Mecca and met Sa'd ibn Abi Waqqas whom I asked, 'Have you heard of any virtue to Ali? He said, 'One night, we were with the messenger of Allah (a.s.) in the mosque when it was cried out: 'Let whoever in the mosque go out except the family of the messenger of Allah (a.s.) and the family of Ali.' We went out (of the mosque) and in the morning, his (the Prophet) uncle came and asked, 'O messenger of Allah, did you send out your companions and uncles, and let this boy (Ali) in?!' The messenger of Allah (a.s.) said, 'It was not me who ordered you to go out and let this boy (in the mosque); it was Allah Who had ordered that.'"

قال أبو عبد الرحمن: قال فطر عن عبد الله بن شريك عن عبد الله بن الرقيم، عن سعد:

Abu Abdurrahman says: Fitr ibn Abdullah ibn Shareek narrated from Abdullah ibn ar-Raqeem from Sa'd who said:

أَنَّ الْعَبَّاسَ أَتَىٰ النَّبِيَّ ﷺ فَقَالَ: «سَدَدْتَ أَبْوَابَنَا إِلاَّ بَابَ عَلِيٍّ» فَقَالَ: «مَـا أَنَـا فَتَحْتُهَا وَلاَ أَنَا سَدَدْتُهَا.»

Once, al-Abbas came to the Prophet (a.s.) and asked him, 'You have closed our doors except the door of Ali?!' The Prophet (a.s.) said, 'It was not me who opened or closed them.'"

Abu Abdurrahman says: Abdullah ibn Shareek is not so reliable, and I do not know al-Harith ibn Malik nor Abdullah ibn ar-Raqeem.

TRADITION NO. 41

أخبرنا زكريا بن يحيىٰ، قال: حدثنا عبد الله بن عمر، قال: أخبرنا أسباط، قال: أخبرنا فطـر، قال: حدثنا عبد الله بن شريك، قال: سمعت عبد الله بن الرقيم، قال: قال سعد... الخ.

Zakariyya ibn Yahya told me that he heard from Abdullah ibn Umar (ibn Muhammad ibn Aban Mishkadanah al-Koofi) who heard from Asbaat (ibn Muhammad) who heard from Fitr (ibn Khaleefah) from Abdullah ibn Shareek who heard from Abdullah ibn ar-Raqeem from Sa'd the same (mentioned above) tradition.

TRADITION NO. 42

أخبرنا محمد بن وهب، قال: أخبرنا مسكين قال: حدثنا شعبة عن أبي أبلج، عن ابن عباس قال:

Muhammad ibn Wahab told me that he heard from Miskeen (ibn Bukayr) who heard from Shu'bah who heard from Abu Ablaj (Yahya ibn Abi Sulayman) that ibn Abbas said,

أَمَرَ رَسُولُ اللهِ ﷺ بِأَبْوَابِ الْمَسْجِدِ فَسُدَّتْ إِلاَّ بَابَ عَلِيٍّ عليه السلام.

"The messenger of Allah (a.s.) ordered the doors of the mosque (that led to the houses of the companions) to be closed except the door of Ali."

TRADITION NO. 43

أخبرنا محمد بن المثنىٰ، قال: حدثنا يحيىٰ بن حماد، قال: حدثنا الوضاح قال: أخبرنا يحيى، حدثنا عمرو بن ميمون، قال: قال ابن عباس:

Muhammad ibn al-Muthanna informed us that he heard from Yahya ibn Hammaad who heard from al-Wadhdhah who heard from Yahya who heard from Amr ibn Maymoon that ibn Abbas said,

وَسَدَّ أَبْوَابَ الْمَسْجِدِ غَيْرَ بَابِ عَلِيٍّ عليه السلام، فَكَانَ يَدْخُلُ الْمَسْجِدَ وَهُوَ جُنُبٌ وَهُوَ طَرِيقُهُ لَيْسَ لَهُ طَرِيقٌ غَيْرُهُ.

"...and he (the Prophet) closed all the doors of the mosque (leading to the companions' houses) except the door of Ali...and he (Ali) passed (through the mosque) where he had no way other than it."

Ali's position to the Prophet

TRADITION NO. 44

أخبرنا بشر بن هلال، قال: حدثنا جعفر وهو ابن سليمان، قال: حدثنا حرب بن شداد، عن قتادة، عن سعيد بن المسيب، عن سعد بن أبي وقاص قال:

Bishr ibn Hilal said that he heard from Ja'far (ibn Sulayman) who heard from Harb ibn Shaddad who heard from Qatadah who heard from Sa'eed ibn al-Musayyab who heard from Sa'd ibn Abi Waqqas his saying,

لَمَّا غَزَا رَسُولُ اللهِ ﷺ غَزْوَةَ تَبُوكَ خَلَّفَ عَلِيّاً عليه السلام فِي الْمَدِينَةِ، فَقَالُوا فِيهِ: «مَلَّهُ وَكَرِهَ صُحْبَتَهُ!» فَتَبِعَ عَلِيٌّ عليه السلام النَّبِيَّ ﷺ حَتَّىٰ لَحِقَهُ فِي الطَّرِيقِ، فَقَالَ: «يَا رَسُولَ اللهِ، خَلَّفْتَنِي فِي الْمَدِينَةِ مَعَ الذَّرَارِي وَالنِّسَاءِ حَتَّىٰ قَالُوا: مَلَّهُ وَكَرِهَ صُحْبَتَهُ!» فَقَالَ لَهُ النَّبِيُّ ﷺ: «يَا عَلِيُّ، إِنَّمَا خَلَّفْتُكَ عَلَىٰ أَهْلِي. أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ غَيْرَ أَنَّهُ لاَ نَبِيَّ بَعْدِي؟»

"When the Prophet (a.s.) (and his army) marched for the battle of Tabook, he left Ali in Medina as his deputy. Some people (hypocrites) began saying that he (the Prophet) was bored with him (Ali) and hated his companionship. Ali followed after the Prophet (a.s.) until he reached him on the way, saying, 'O messenger of Allah, you have left me in Medina with children and women, until people began saying: he is bored with him and he hates his companionship!' The Prophet (a.s.) said, 'O Ali, I have just left you as my deputy over my family. Are you not pleased to be to me as Aaron was to Moses, except that there shall be no prophet after me?'"

TRADITION NO. 45

أخبرنا القاسم بن زكريا بن دينار، قال: حدثنا أبو نعيم، قال: حدثنا عبد السلام عن يحيىٰ بن سعيد، عن سعيد بن المسيب، عن سعد بن أبي وقاص: أن النبي صلى الله عليه (وآله) وسلم قال لعلي رضي الله عنه:

Al-Qasim ibn Zakariyya ibn Dinar said that he heard from Abu Nu'aym who heard from Abdus Salam (ibn Harb) who heard from Yahya ibn Sa'eed (al-Ansaari) who heard from Sa'eed ibn al-Musayyab who heard Sa'd ibn Abi Waqqas saying that the Prophet (a.s.) said to Ali,

أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ.

"You are to me as was Aaron to Moses."

TRADITION NO. 46

أخبرنا زكريا بن يحيىٰ، قال: أخبرنا أبو مصعب أن الدراوردي حدثه عن محمد بن صفوان الجهمي عن سعيد بن المسيب، عن سعد قال:

Zakariyya ibn Yahya said that he heard from Abu Mus'ab (Ahmed ibn Abi Bakr) that ad-Darawardi heard from Muhammad ibn Safwan al-Jumahi from Sa'eed ibn al-Musayyab who heard from Sa'd ibn Abi Waqqas his saying,

قَالَ رَسُولُ اللهِ ﷺ لِعَلِيٍّ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ إِلاَّ النُّبُوَّةَ؟»

"The messenger of Allah (a.s.) said to Ali, 'Are you not pleased that you are to me as was Aaron to Moses except for prophethood?'"

TRADITION NO. 47

أخبرنا زكريا بن يحيىٰ قال: حدثنا أبو مصعب عن الدراوردي عن هاشم بن هاشم عن سعيد بن المسيب عن سعد بن إبي وقاص قال:

Zakariyya ibn Yahya said that he heard from Abu Mus'ab who heard from ad-Darawardi who heard from Hashim ibn Hashim who heard from Sa'eed ibn al-Musayyab that Sa'd (ibn Abi Waqqas) said,

لَمَّا خَرَجَ رَسُولُ اللهِ ﷺ إِلَىٰ تَبُوكَ خَرَجَ عَلِيٌّ ؑ يُشَيِّعُهُ فَبَكَىٰ وَقَالَ: «يَا رَسُولَ اللهِ، أَتَتْرُكُنِي مَعَ الْخَوَالِفِ؟!» فَقَالَ النَّبِيُّ ﷺ: «يَا عَلِيُّ، أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ إِلاَّ النُّبُوَّةَ؟»

"When the messenger of Allah (a.s.) marched for the battle of Tabook, Ali went out escorting him while weeping. He said, 'O messenger of Allah, do you leave me behind with the khawalif (women, children, ill and old men)?' The Prophet (a.s.) said, 'O Ali, are you not pleased that you are to me as was Aaron to Moses except for prophethood?'"

TRADITION NO. 48

أخبرنا إسحاق بن موسى بن عبد الله بن يزيد الأنصاري قال: حدثنا داود بن كثير الرقي، عن محمد، عن سعيد بن المنكدر عن سعيد بن المسيب:

Isaaq ibn Musa ibn Abdullah ibn Musa ibn Abdullah ibn Yazeed al-Ansari said he heard from Dawood ibn Katheer ar-Raqqi who heard from Muhammad ibn al-Munkadir who heard from Sa'eed ibn al-Musayyab that Sa'd said that the messenger of Allah (a.s.) said to Ali,

أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ إِلاَّ أَنَّهُ لاَ

نَبِيٌّ بَعْدِي.»

"You are to me as was Aaron to Moses except that there shall be no prophet after me."

TRADITION NO. 49

أخبرنا صفوان بن عمرو، قال: حدثنا أحمد بن خالد قال: حدثنا عبد العزيـز بـن أبي سـلمة الماجشون، عن محمد بن المنكدر قال سعيد بن المسيب: أخبرني إبراهيم بن سعد أنه سمع أباه سعدا وهو يقول: قال النبي صلى الله عليه (وآله) وسلم لعلي رضي الله عنه:

Safwan ibn Amr informed us that he heard from Ahmed ibn Khalid who heard from Abdul Aziz ibn (Ya'qoob ibn) Abi Salamah al-Majishoun who heard from Muhammad ibn al-Munkadir who heard from Sa'eed ibn al-Musayyab who heard from Ibrahim ibn Sa'd that his father Sa'd narrated that the Prophet (a.s.) said to Ali,

«أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ إِلاَّ أَنَّهُ لاَ نُبُوَّةَ بَعْدِي؟»

"Are you not pleased that you are to me as was Aaron to Moses except for prophethood?'

Sa'eed said, "I did not accept that until I went to Sa'd and said to him, 'There is something that your son told me he had heard it from you.'

He asked me what it was, and then shouted at me. I said, 'It would not be in this way!'

He said, 'What is it, O my nephew?'

I said, 'Have you heard the Prophet (a.s.) saying so-and-so?'

He said, 'Yes,' and he pointed to his ears 'otherwise, may they be deafened! Surely, I have heard him say that.'

وخالفه يوسف بن الماجشون فرواه عن محمد بن المنكدر عن سعيد عن عامر بن سـعد، عـن أبيه، وتابعه على روايته عن عامر ابن سعد، وعلي بن زيد بن جدعان.

Abu Abdurrahman says: Yousuf ibn al-Majishoun narrated it from Muhammad ibn al-Munkadir from Sa'eed from Aamir ibn Sa'd from his father. Ali ibn Zayd ibn Jad'an agreed with him in narrating it from Aamir ibn Sa'd.

TRADITION NO. 50

أخبرنا زكريا بن يحيى، قال: حدثنا ابو الشوارب، قال: حدثنا حماد بن زيد، عن علي بن زيد، عن سعيد بن المسيب، عن عامر بن سعد، عن سعد: أن النبي صلى الله عليه (وآله) وسلم قال لعلي:

Zakariyya ibn Yahya informed us that he heard from (Muhammad ibn Abdul Melik ibn Muhammad) ibn Abush-Shawarib who heard from Hammaad ibn Zayd who heard from Ali ibn Zayd who heard from Sa'eed ibn al-Musayyab who heard from Aamir ibn Sa'eed that Sa'd narrated that the Prophet (a.s.) said to Ali,,

أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ غَيْرَ أَنَّهُ لاَ نَبِيَّ بَعْدِي.

"You are to me as was Aaron to Moses except that there shall be no prophet after me.'

Sa'eed said, "I liked to hear that directly from Sa'd. Therefore, I went and asked him, 'What about that which Aamir told me that he had heard from you?' He put his fingers into his ears and said, 'I have heard it from the messenger of Allah (a.s.); otherwise, may they (the ears) be deafened!'"

TRADITION NO. 51

أخبرنا محمد بن وهب، قال: أخبرنا مسكين، قال: حدثنا شعبة، عن علي بن زيد قال: سمعت سعيد بن المسيب يحدث عن سعد:

Muhammad ibn Wahab informed us that he heard from Miskeen (ibn Bukayr) who heard from Shu'bah who heard from Ali ibn Zayd who heard from Sa'eed ibn al-Musayyab that Sa'd said,

أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِعَلِيٍّ عليه السلام: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ.»

"The messenger of Allah (a.s.) said to Ali, '(are you not pleased that) You are to me as was Aaron to Moses'. He (Ali) Said, 'I am pleased, I am pleased'. He asked him after that, and he said, 'Yes (I am), yes (I am).'"

قال أبو عبد الرحمان: وما علمت أحدا تابع عبد العزيز بن الماجشون على روايته عن محمد بن المنكدر عن سعيد بن المسيب غير إبراهيم بن سعد، على أن إبراهيم بن سعد قد روى

هذا الحديث عن أبيه.

Abu Abdurrahman says: I do not know anyone who followed Abdul Aziz ibn al-Majishoun in his narration from Muhammad ibn al-Munkadir from Sa'eed ibn al-Musayyab from Ibrahim ibn Sa'd who narrated this tradition from his father.

TRADITION NO. 52

أخبرنا محمد بن بشار، قال: حدثنا محمد بن جعفر غندر قال: أخبرنا شعبة بن إبراهيم، قال: سمعت إبراهيم بن سعد يحدث عن أبيه عن النبي صلى الله عليه (وآله) وسلم أنه قال لعلي:

Muhammad ibn Bashshaar reported from Muhammad ibn Ja'far Ghundar who heard from Shu'bah from Sa'd ibn Ibrahim who said that he heard from Ibrahim ibn Sa'd who narrated from his father who said that the Prophet (a.s.) said to Ali,

«أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ؟»

"Are you not pleased that you are to me as was Aaron to Moses?"

TRADITION NO. 53

أخبرنا عبد الله بن سعد، قال: حدثنا أبي عن ابن إسحاق، قال: حدثني محمد بن طلحة بن يزيد بن ركانة عن إبراهيم بن سعد بن أبي وقاص، عن أبيه سعد:

Ubaydillah ibn Sa'd ibn Ibraheem ibn Sa'd (al-Baghdadi) informed us that he heard from his Uncle (Ya'qoob) who said that he heard from his father who heard from (Muhammad) ibn Isaaq who heard from Muhammad ibn Talha ibn Yazeed ibn Rukanah from Ibraheem ibn Sa'd who narrated that his father Sa'd said,

أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ لِعَلِيٍّ عليه السلام حِينَ خَلَّفَهُ فِي غَزْوَةِ تَبُوكَ عَلَىٰ أَهْلِهِ: «أَلاَ تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي؟»

"I heard the Prophet (a.s.) saying to Ali when he left him behind as his deputy over his family during the battle of Tabook, 'Are you not pleased to be to me as was Aaron to Moses except that there shall be no prophet after me?'"

قال أبو عبد الرحمان: وقد روى هذا الحديث عن عامر بن سعد عن أبيه من غير حديث سعيد بن المسيب.

Abu Abdurrahman says: this tradition has been narrated from Aamir ibn Sa'd from his father in a narration other than that of Sa'eed ibn al-Musayyab.

TRADITION NO. 54

أخبرنا محمد بن المثنى، قال: أخبرنا أبو بكر الحنفي قال: حدثنا بكر بن مسمار، قال: سمعت عامر بن سعد يقول:

Muhammad ibn al-Muthanna informed us that he heard from Abu Bakr al-Hanafi (Abdul Kabeer ibn Abdul Majeed) who heard from Bukayr ibn Mismar who heard Aamir ibn Sa'd saying,

قَالَ مُعَاوِيَةُ لِسَعْدِ بْنِ أَبِي وَقَّاص: «مَا مَنَعَكَ أَنْ تَسُبَّ ابْنَ أَبِي طَالِبٍ؟» قَالَ: لاَ أَسُبُّهُ مَا ذَكَرْتُ ثَلاَثاً قَالَهُنَّ رَسُولُ اللهِ ﷺ، لَئِنْ يَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمُرِ النَّعَمِ. لاَ أَسُبُّهُ مَا ذَكَرْتُ حِينَ نَزَلَ الْوَحْيُ عَلَيْهِ، فَأَخَذَ عَلِيّاً وَابْنَيْهِ وَفَاطِمَةَ فَأَدْخَلَهُمْ تَحْتَ ثَوْبِهِ ثُمَّ قَالَ: «اللَّهُمَّ هَؤُلاَءِ أَهْلِي وَأَهْلُ بَيْتِي.»

"Mu'awiya asked Sa'd ibn Abi Waqqas, 'What prevents you from abusing Ali ibn Abi Talib?' Sa'd replied, 'I do not abuse him as long as I remember three things that the messenger of Allah (a.s.) said (about Ali). If I had one of them, it would be better to me than red camels.

I do never abuse him whenever I remember that when the Revelation came down and he (the Prophet) took Ali, his two sons, and Fatima and let them come under his garment, and then he said, 'O Allah, these are my family and my household.'

وَلاَ أَسُبُّهُ مَا ذَكَرْتُ حِينَ خَلَّفَهُ فِي غَزْوَةٍ غَزَاهَا، قَالَ عَلِيٌّ: «خَلَّفْتَنِي مَعَ الصِّبْيَانِ وَالنِّسَاءِ؟» قَالَ: «أَوَلاَ تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نُبُوَّةَ بَعْدِي؟»

I do never abuse him whenever I remember that when he (the Prophet) left him (Ali) behind in one of his battles and Ali said, 'Do you leave me with children and women?' He (the Prophet) said, 'Are you not pleased to be to me as was

Aaron to Moses except that there shall be no prophethood after me?'

وَلاَ أَسُبُّهُ مَا ذَكَرْتُ يَوْمَ خَيْبَرَ حِينَ قَالَ رَسُولُ اللهِ ﷺ: «لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ [وَيُحِبُّهُ اللهُ وَرَسُولُهُ] وَيَفْتَحُ اللهُ عَلَى يَدَيْهِ.» فَتَطَاوَلْنَا، فَقَالَ: «أَيْنَ عَلِيٌّ؟» فَقَالُوا: «هُوَ أَرْمَدُ.» فَقَالَ: «اُدْعُوهُ.» فَدَعَوْهُ، فَبَصَقَ فِي عَيْنَيْهِ ثُمَّ أَعْطَاهُ الرَّايَةَ، فَفَتَحَ اللهُ عَلَيْهِ.»

And I do never abuse him whenever I remember the Day of Khaybar when the messenger of Allah (a.s.) said, 'I will give this banner to a man who loves Allah and His messenger (and whom Allah and His messenger love) and at whose hands Allah will grant victory.' We all looked forward to it, but he (the Prophet) said, 'Where is Ali?' They said that he had sore eyes. He asked to call him to come. When he (Ali) came, he (the Prophet) spat in his eyes and gave him the banner, and then Allah granted victory at his hands.'

The narrator added, 'By Allah, Mu'awiya did not mention him (Ali) with any word until he left Medina.'"

TRADITION NO. 55

أخبرنا محمد بن بشار، قال: حدثنا محمد عن شعبة، عن الحكم، عن مصعب عن سعد، قال:

Muhammad ibn Bashshaar informed us that he heard from Muhammad (ibn Ja'far Ghundar) who heard from Shu'bah (ibn al-Hajjaj) who heard from al-Hakam (ibn Utaybah) who heard from Mus'ab ibn Sa'd that Sa'd said,

خَلَّفَ رَسُولُ اللهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ فِي غَزْوَةِ تَبُوكَ، فَقَالَ: «يَا رَسُولَ اللهِ، تُخَلِّفُنِي فِي النِّسَاءِ وَالصِّبْيَانِ؟!» فَقَالَ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لاَ نَبِيَّ بَعْدِي؟»

"The Prophet (a.s.) left Ali behind (in Medina) during the battle of Tabook. Ali said, 'O messenger of Allah, do you leave me among children and women?' He (the Prophet) said, 'Are you not pleased that you are to me as was Aaron to Moses except that there shall be no prophet after me?'"

قال أبو عبد الرحمن: خالفه ليث فقال: عن عائشة بنت سعد.

Abu Abdurrahman says: Layth narrated the tradition from al-Hakam from Aa'isha bint Sa'd.

TRADITION NO. 56

أخبرنا الحسن بن إسماعيل بن سليمان، قال: أخبرنا المطلب عن ليث، عن الحكم، عن عائشة بنت سعد:

Al-Hasan ibn Isma'eel ibn Sulayman (al-Musaysi al-Mujalidi) told me that he heard from al-Muttalib (ibn Ziyad) who heard from Layth (ibn Abu Sulaym) from al-Hakam (ibn Utaybah) from Aa'isha bint Sa'd that Sa'd said,

أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِعَلِيٍّ عليه السلام: فِي غَزْوَةِ تَبُوكَ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي.»

"At the battle of Tabook, the messenger of Allah (a.s.) said to Ali, 'You are to me as was Aaron to Moses except that there shall be no prophet after me.'"

قال أبو عبد الرحمان: وشعبة أحفظ وليث ضعيف الحديث فقد روته عائشة بنت سعد.

Abu Abdurrahman says: Shu'bah is better in memorization, and Layth is weak (not reliable), and the tradition was narrated by Aa'isha bint Sa'd.

TRADITION NO. 57

أخبرنا زكريا بن يحيى، قال: أخبرنا أبو مصعب عن الدراوردي عن جعيد، عن عائشة، عن أبيها أنه قال:

Zakariyya ibn Yahya informed us that he heard from Abu Mus'ab (Ahmed ibn Abi Bakr) who heard from (Abdul Azeez ibn Muhammad) ad-Darawardi who heard from al-Ju'ayd (ibn Abdurrahman) from Aa'isha that her father (Sa'd) said,

أَنَّ عَلِيّاً خَرَجَ مَعَ النَّبِيِّ ﷺ حَتَّىٰ جَاءَ ثَنِيَّةَ الْوَدَاعِ يُرِيدُ غَزْوَةَ تَبُوكَ، وَعَلِيٌّ يَشْتَكِي وَهُوَ يَقُولُ: «أَتُخَلِّفُنِي مَعَ الْخَوَالِفِ؟» فَقَالَ النَّبِيُّ ﷺ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ إِلاَّ النُّبُوَّةَ؟»

"Ali went with the Prophet (a.s.), who was marching to the Battle of Tabook, until he arrived in Thaniyatol Wada'. Ali

complained (to the Prophet), saying, 'Do you leave me with the Khawalif?'[1] The Prophet (a.s.) said, 'Are you not pleased to be to me as was Aaron to Moses except for prophethood?'"

TRADITION NO. 58

أخبرنا الفضل بن سهل، قال: حدثنا أحمد الزبيري قال: حدثنا عبد الله بن حبيب بن أبي ثابت، عن حمزة بن عبد الله عن أبيه، عن سعد قال:

Al-Fadhl ibn Sahl said he heard from Abu Ahmed az-Zubayri that Abdullah ibn Habeeb ibn Abi Thabit narrated from Hamza ibn Abdullah (ibn Umar ibn al-Khattab) from his father that Sa'd said,

خَرَجَ رَسُولُ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ وَخَلَّفَ عَلِيّاً، فَقَالَ لَهُ: «أَتُخَلِّفُنِي؟» فَقَالَ لَهُ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي؟»

"The messenger of Allah (a.s.) marched for the Battle of Tabook and left Ali (in Medina). Ali said to him, 'Do you leave me behind?' He (the Prophet) said, 'Are you not pleased that you are to me as was Aaron to Moses except that there shall be no prophet after me?'"

TRADITION NO. 59

أخبرنا القاسم بن زكريا بن دينار، قال: حدثنا أبو نعيم، قال: حدثنا فطر، عن عبد الله بن شريك، عن عبد الله بن الرقيم الكناني، عن سعد ابن أبي وقاص: أن النبي صلى الله عليه (وآله) وسلم قال لعلي:

Al-Qasim ibn Zakariyya ibn Dinar said he heard from Abu Nu'aym who heard from Fitr who heard from Abdullah ibn Shareek who heard from Abdullah ibn ar-Raqeem al-Kinani that Sa'd ibn Abi Waqqas narrated that the Prophet (a.s.) said to Ali,

أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ.

"You are to me as was Aaron to Moses."

ورواه إسرائيل عن عبد الله بن شريك عن الحرث بن مالك عن سعد.

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[1] Khawalif is a plural form meaning children, women, sick, and old men who are left at home during wars.

The same tradition was narrated by Israel from Abdullah ibn Shareek from al-Harith ibn Malik from Sa'd.

TRADITION NO. 60

أخبرنا أحمد بن يحيى، قال: حدثنا علي بن قادم، قال: حدثنا إسرائيل، عن عبد الله بن شريك، عن حرب بن مالك قال: قال سعد بن مالك:

Ahmed ibn Yahya said he heard from Ali ibn Qadim from Israel from Abdullah ibn Shareek from al-Harith ibn Malik that Sa'd ibn Malik said,

إنَّ رَسُولَ اللهِ ﷺ غزَا عَلَى نَاقَتِهِ الْجَدْعَاءِ وَخَلَّفَ عَلِيّاً، فَجَاءَ عَلِيٌّ حَتَّى أَخَذَ بِغُرْزِ النَّاقَةِ فَقَالَ: «يَا رَسُولَ اللهِ، زَعَمَتْ قُرَيْشٌ أَنَّكَ إِنَّمَا خَلَّفْتَنِي أَنَّكَ اسْتَثْقَلْتَنِي وَكَرِهْتَ صُحْبَتِي!» وَبَكَى عَلِيٌّ ؑ، فَنَادَى رَسُولُ اللهِ ﷺ فِي النَّاسِ: «مَا مِنْكُمْ أَحَدٌ إِلاَّ وَلَهُ حَامَّةٌ. يَا بْنَ أَبِي طَالِبٍ، أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي؟» قَالَ عَلِيٌّ ؑ: «رَضِيتُ عَنِ اللهِ وَعَنْ رَسُولِ اللهِ ﷺ.»

"The messenger of Allah (a.s.) marched to war on his she-camel called al-Jad'a' and left Ali (in Medina). Ali came, caught the lead of the she-camel, and said, 'O messenger of Allah! (The people of) Quraysh claim that you have left me because you have been bored with me and hated my companionship.' He began crying. The messenger of Allah (a.s.) made a short speech before people, saying, 'There is no one of you (people) except that he has close relatives. O son of Abi Talib! Are you not pleased to be to me as was Aaron to Moses except that there is no prophet after me?' Ali said, 'I am pleased (with that) from Allah and His messenger.'"

TRADITION NO. 61

أخبرنا عمرو بن علي، قال: حدثنا يحيى يعني ابن سعيد، قال: حدثنا موسى الجهني، قال:

Amr ibn Ali (as-Sayrafi al-Fallaas) said he heard from Yahya (ibn Sa'eed al-Qattaan) that Musa (ibn Abdullah) al-Juhani said,

دَخَلْتُ عَلَى فَاطِمَةَ ابْنَةِ عَلِيٍّ، فَقَالَ لَهَا رَفِيقِي [أَبُو مَهْلٍ]: «هَلْ عِنْدَكِ شَيْءٌ مِنْ

وَالدِكِ مُثَبَّت؟» قَالَت: حَدَّثَتنِي أَسمَاءُ بِنتُ عُمَيسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِعَلِيٍّ: «أَنتَ مِنِّي بِمَنزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعدِي.»

"Once, (my companion and) I went to Fatima bint Ali and my companion (Abu Mahl) asked her, 'Do you have anything proved about your father?' She replied, 'Asma' bint Umays told me that the messenger of Allah (a.s.) had said to Ali: 'You are to me as was Aaron to Moses except that there is no prophet after me'"

TRADITION NO. 62

أخبرنا أحمد بن سليمان، قال: حدثنا جعفر بن عون، عن موسى الجهني، قال:

Ahmed ibn Sulayman informed us that he heard from Ja'far ibn Awn who heard from Musa al-Juhani his saying,

أَدرَكتُ فَاطِمَةَ ابنَةَ عَلِيٍّ وَهِيَ ابنَةُ ثَمَانِينَ سَنَةً، فَقُلتُ لَهَا: «تَحفَظِينَ عَنْ أَبِيكِ شَيْئاً؟» قَالَت: «لاَ، وَلَكِنِّي سَمِعتُ أَسمَاءَ بِنتَ عُمَيسٍ أَنَّهَا سَمِعَتْ مِنْ رَسُولِ اللهِ ﷺ يَقُولُ: «يَا عَلِيُّ، أَنتَ مِنِّي بِمَنزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لَيسَ بَعدِي نَبِيٌّ.»»

"I met Fatima bint Ali who was eighty years old. I asked her, 'Do you remember anything (tradition) from your father?' She replied, 'No. But Asma bint Umays told me that she had heard the messenger of Allah (a.s.) saying, 'O Ali, you are to me as was Aaron to Moses except that there is no prophet after me.'"

TRADITION NO. 63

حدثنا أحمد بن عثمان بن حكيم الأودي، قال: حدثنا أبو نعيم، قال: حدثنا حسن وهو ابن صالح، عن موسى الجهني، عن فاطمة بنت علي، عن أسماء بنت عميس:

Ahmed ibn Uthman ibn Hakeem al-Awdi said he heard Abu Nu'aym narrating from Hasan (ibn Salih) who heard from Musa al-Juhani who heard Fatima bint Ali (a.s.)saying that Asma bint Umays:

أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِعَلِيٍّ: «أَنتَ مِنِّي بِمَنزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لَيسَ

بَعْدِي نَبِيٌّ.»

Narrated that the messenger of Allah (a.s.) said to Ali, "You are to me as Aaron was to Moses, except that there shall be no prophet after me."

Brotherhood

TRADITION NO. 64

أخبرنا محمد بن يحيىٰ بن عبد الله النيسابوري وأحمد بن عثمان بن حكيم، واللفظ لمحمد قالا: حدثنا عمرو بن طلحة، قال: حدثنا أسباط، عن سماك، عن عكرمة، عن ابن عباس:

Muhammad ibn Yahya ibn Abdullah an-Naysaboori and Ahmed ibn Uthman ibn Hakeem informed us that they heard from Amr ibn Talha who heard from Asbaat (ibn Nasr) who heard from Simak (ibn Harb) who heard from Ikrimah that ibn Abbas said,

أنَّ عَلِيّاً كَانَ يَقُولُ فِي حَيَاةِ رَسُولِ اللهِ ﷺ: إنَّ اللهَ تَعَالَىٰ يَقُولُ: ﴿أَفَإِيْن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ﴾ وَاللهِ لاَ نَنْقَلِبُ عَلَىٰ أعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللهُ. وَاللهِ، لَئِنْ مَاتَ أَوْ قُتِلَ لَأُقَاتِلَنَّ عَلَىٰ مَا قَاتَلَ عَلَيْهِ حَتَّىٰ أمُوتَ. وَاللهِ، إنِّي لَأَخُوهُ وَوَلِيُّهُ وَوَارِثُهُ وَابْنُ عَمِّهِ، وَمَنْ أحَقُّ بِهِ مِنِّي؟

"During the lifetime of the messenger of Allah (a.s.), Ali often said, 'Allah says, '...if then he (the messenger of Allah) dies or is killed will you turn back upon your heels? And whoever turns back upon his heels...3:144.' By Allah, we do never turn back upon our heels after Allah has guided us. By Allah, if he dies or is killed, I will fight for what he fights for until he dies. By Allah, I am his brother, adherent, heir (successor), and cousin. And who is worthier of him than I am?'"

TRADITION NO. 65

أخبرنا الفضل بن سهل، قال: حدثني عفان بن مسلم، قال: حدثنا أبو عوانة، عن عثمان بن المغيرة: عن أبي صادق، عن ربيعة بن ناجد:

Al-Fadhl ibn Sahl informed us that he was told by Affan ibn Muslim who

heard from Abu Awanah from Uthman ibn al-Mugheera from Abu Sadiq that Rabee'ah ibn Najid said,

أَنَّ رَجُلاً قَالَ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ عليه السلام: «يَا أَمِيرَ الْمُؤْمِنِينَ، لِمَ وَرِثْتَ ابْنَ عَمِّكَ دُونَ عَمِّكَ؟» قَالَ: جَمَعَ رَسُولُ اللهِ ﷺ - أَوْ قَالَ: دَعَا رَسُولُ اللهِ ﷺ - بَنِي عَبْدِ الْمُطَّلِبِ، فَصَنَعَ لَهُمْ مُدّاً مِنْ طَعَامٍ، فَأَكَلُوا حَتَّى شَبِعُوا، وَبَقِيَ الطَّعَامُ كَمَا هُوَ كَأَنَّهُ لَمْ يُمَسَّ. ثُمَّ دَعَا بِغُمَرٍ فَشَرِبُوا حَتَّى رَوَوْا وَبَقِيَ الشَّرَابُ كَأَنَّهُ لَمْ يُمَسَّ أَوْ لَمْ يُشْرَبْ. فَقَالَ: «يَا بَنِي عَبْدِ الْمُطَّلِبِ، إِنِّي بُعِثْتُ إِلَيْكُمْ خَاصَّةً وَإِلَى النَّاسِ عَامَّةً. وَقَدْ رَأَيْتُمْ مِنْ هَذِهِ الآيَةِ مَا قَدْ رَأَيْتُمْ، فَأَيُّكُمْ يُبَايِعُنِي عَلَى أَنْ يَكُونَ أَخِي وَصَاحِبِي وَوَارِثِي، [وَوَزِيرِي]؟» فَلَمْ يَقُمْ إِلَيْهِ أَحَدٌ، فَقُمْتُ إِلَيْهِ وَكُنْتُ أَصْغَرَ الْقَوْمِ [سِنّاً] فَقَالَ: «اِجْلِسْ.» ثُمَّ قَالَ ثَلاَثَ مَرَّاتٍ. كُلُّ ذَلِكَ أَقُومُ إِلَيْهِ فَيَقُولُ: «اجْلِسْ.» حَتَّى كَانَ فِي الثَّالِثَةِ ضَرَبَ بِيَدِهِ عَلَى يَدِي، ثُمَّ قَالَ: «أَنْتَ أَخِي وَصَاحِبِي وَوَارِثِي وَوَزِيرِي.» فَبِذَلِكَ وَرِثْتُ ابْنَ عَمِّي دُونَ عَمِّي.

"Some man said to Ali, 'O Ameerol Mo'minin, why have you inherited your cousin other than your uncle (who had to be the natural heir)?' Ali said, 'The messenger of Allah (a.s.) invited the children of Abdul Muttalib and prepared for them a mudd[1] of food. Everyone had food until they all became satiate, whereas the food remained, as it was as if it was not touched. Then he (the Prophet) asked some water to be brought and everyone drank to his full, but the water remained as if it was not touched or drunk. Then, he (the Prophet) said, 'O children of Abdul Muttalib! I have been sent to you particularly and to mankind in general. You have seen in this miracle what you have seen. So, which of you will pay homage to me to be my brother, companion, successor, (and vizier)?' No one stood up in response. I stood up to him and I was the youngest of them. He said to me, 'Sit down!' He repeated that three times, and in every

(1) A measure of about 750 grams.

time, I stood up to him, but he asked me to sit down. In the third time, he patted with his hand on my hand and said to me, 'You are my brother, companion, successor, and vizier.' Therefore, I inherited (was the successor) of my cousin instead of mu uncle.'"

TRADITION NO. 66

أخبرنا زكريا بن يحيى، قال: حدثنا عثمان، قال: حدثنا عبد الله بن نمير، قال: حدثنا مالك بن مغول، عن الحرث بن حصيرة عن أبي سليمان الجهني قال: سمعت عليا على المنبر يقول:

Zakariyya ibn Yahya informed me that he heard from Uthman (ibn Abi Shaybah) who heard from Abdullah ibn Numayr who heard from Malik ibn Mighwal from al-Harith ibn Haseerah from Abu Sulayman al-Juhani who said that he heard Ali (a.s.) saying from on the pulpit,

«أَنَا عَبْدُ اللهِ وَأَخُو رَسُولِهِ ﷺ، لاَ يَقُولُهَا [غَيْرِي] إِلاَّ كَذَّابٌ مُفْتَرٍ.» فَقَالَ رَجُلٌ: «أَنَا عَبْدُ اللهِ وَأَخُو رَسُولِهِ» [مُسْتَهْزِءاً]. فَخُنِقَ فَحُمِلَ.

"I am the servant of Allah and the brother of His messenger (a.s.).No one can say this other than me except a liar, fabricator. Some man said mockingly, "I am the servant of Allah and the brother of His messenger" and he choked (to death) and was carried away."

The Prophet says: Ali is from me and I am from him

TRADITION NO. 67

حدثنا بشر بن هلال، عن جعفر بن سليمان، عن يزيد الرشك، عن مطرف بن عبد الله، عن عمران بن حصين، قال: قال رسول الله صلى الله عليه (وآله) وسلم:

Bishr ibn Hilal informed us that he heard from Ja'far ibn Sulayman from Yazeed ar-Rishk from Mutarrif ibn Abdullah from Imran ibn Hussain who said that the messenger of Allah (a.s.) said,

إِنَّ عَلِيّاً مِنِّي وَأَنَا مِنْهُ وَ[هُوَ] وَلِيُّ كُلِّ مُؤْمِنٍ [بَعْدِي].

"Ali is from me and I am from him and he is the guardian of every believer (after me)."

TRADITION NO. 68

أخبرنا أحمد بن سليمان، قال: أخبرنا زيد بن هباب، قال: أخبرنا شريك، قال: أخبرنا أبو إسحاق، قال: حدثني حبشي بن جنادة السلولي قال:

Ahmed ibn Sulayman informed us that he heard from Zayd ibn Hubab who heard from Shareek (ibn Abdullah) who heard from Abu Isaaq (as-Sabee'iy) that Habashi ibn Junadah as-Salooli said,

سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «عَلِيٌّ مِنِّي وَأَنَا مِنْهُ.»

"I heard the messenger of Allah (a.s.) saying, 'Ali is from me and I am from him.' I asked Abu Isaaq, 'Where did you hear this (from him)?' He stopped here beside me and narrated it to me.'"

ورواه إسرائيل عن أبي إسحاق عن البراء.

Israel narrated the same tradition saying he heard it from Abu Isaaq (who heard it) from al-Bara'.

TRADITION NO. 69

أخبرنا أحمد بن سليمان، قال: حدثنا عبيد الله، قال: حدثنا إسرائيل، عن أبي إسحاق، عن البراء، قال: قال رسول الله صلى الله عليه (وآله) وسلم لعلي:

Ahmed ibn Sulayman informed us that he heard from Ubaydillah (ibn Musa) from Israel (ibn Younus) from Abu Isaaq from al-Bara' who heard the messenger of Allah (a.s.) saying to Ali,

أَنْتَ مِنِّي وَأَنَا مِنْكَ.

"You are from me and I am from you."

رواه القاسم بن يزيد الجرمي، عن إسرائيل، عن أبي إسحاق، عن هبيرة وهانئ عن علي.

It was also narrated by al-Qassim ibn Yazeed al-Jarmi from Israel from Abu Isaaq from Hubayrah and Hani from Ali (a.s.).

TRADITION NO. 70

أخبرنا أحمد بن حرب، قال: حدثنا القاسم، عن إسرائيل، عن أبي إسحاق، عن هبيرة بن يريم وهانئ بن هانئ:

Ahmed ibn Harb told us that he heard from al-Qassim (ibn Yazeed) from Israel (ibn Younus) from Abu Isaaq from Hubayrah ibn Yareem and Hani ibn Hani who said,

لَمَّا صَدَرْنَا مِنْ مَكَّةَ إِذَا ابْنَةُ حَمْزَةَ تُنَادِي: «يَا عَمٌ، يَا عَمٌ.» فَتَنَاوَلَهَا عَلِيٌّ ﵇ وَأَخَذَهَا، فَقَالَ لِفَاطِمَةَ: «دُونَكِ ابْنَةُ عَمِّك.» فَحَمَلَتْهَا، فَاخْتَصَمَ فِيهَا عَلِيٌّ وَجَعْفَرٌ وَزَيْدٌ. فَقَالَ عَلِيٌّ: «أَنَا أَحَقُّ بِهَا، وَهِيَ ابْنَةُ عَمِّي.» وَقَالَ جَعْفَرٌ: «إِبْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي.» وَقَالَ زَيْدٌ: «إِبْنَةُ أَخِي.» فَقَضَى بِهَا رَسُولُ اللهِ ﷺ لِخَالَتِهَا، وَقَالَ: «الْخَالَةُ بِمَنْزِلَةِ الأُمِّ.» ثُمَّ قَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي وَأَنَا مِنْكَ.» وَقَالَ لِجَعْفَرٍ: «أَشْبَهْتَ خَلْقِي وَخُلُقِي.» وَقَالَ لِزَيْدٍ: «يَا زَيْدُ، أَنْتَ أَخُونَا وَمَوْلانَا.»

"When we left Mecca, we heard the daughter of Hamza crying out, 'O uncle, O uncle!' Ali took her and said to Fatima, 'Take your uncle's daughter!' She carried her. Ali, Ja'far and Zayd began disputing over her (the daughter of Hamza). Ali said, 'I am worthier of her, for she is my uncle's daughter.' Ja'far said, 'She is my uncle's daughter (too) and my wife is her maternal aunt.' Zayd said, 'She is my brother's daughter.' The messenger of Allah (a.s.) judged her to be for her aunt and said, 'One's maternal aunt is like one's mother.' He said to Ali, 'You are from me and I am from you.' He said to Ja'far, 'You are like me in shape and morals.' And he said to Zayd, 'O Zayd, you are our brother and adherent.'"

The Prophet says: Ali is like myself

TRADITION NO. 71

أخبرنا العباس بن محمد، قال: حدثنا الأحوص بن جواب، قال: حدثنا يونس بن أبي إسحاق، عن أبي إسحاق عن زيد بن يثيع، عن أبي ذر رضي الله عنه قال:

Al-Abbas ibn Muhammad informed us that he heard al-Ahwas ibn Jawwaab narrating from Younus ibn Abu Isaaq from Abu Isaaq from Zayd ibn Yathee' that Abu Tharr said,

قَالَ رَسُولُ اللهِ ﷺ: «لَيَنْتَهِيَنَّ بَنُو وُلَيْعَةَ أَوْ لأَبْعَثَنَّ إِلَيْهِمْ رَجُلاً كَنَفْسِي، يُنْفِذُ فِيهِمْ أَمْرِي، فَيَقْتُلُ الْمُقَاتِلَةَ وَيَسْبِي الذُّرِّيَّةَ.»

"The messenger of Allah (a.s.) said, 'Either the Banu

Walee'ah refrain or I will send to them a man who is really like me myself. He will carry out my command over them. He will kill the fighters and captivate their women.'

I (Abu Tharr) was surprised by the hand of Umar on my lower back. He said, 'Whom does he mean?' I said, 'Neither you nor your friend (Abu Bakr) he means.' He said, 'Then, whom does he mean?' I said, 'The mender of the shoes.' He said, 'Ali is mending a shoe.'"

The Prophet says to Ali: You are my choice and trust

TRADITION NO. 72

أخبرنا زكريا بن يحيىٰ، قال: حدثنا ابن أبي عمر وأبي مروان، قال: حدثنا عبد العزيز، عن يزيد بن عبد الله بن أسامة بن الهاد، عن محمد بن نافع بن عجير، عن أبيه، عن علي رضي الله عنه قال: قال رسول الله صلى الله عليه (وآله) وسلم:

Zakariyya ibn Yahya said that he heard from (Muhammad ibn Yahya) Ibn Abi Umar and Abu Marwan (Muhammad ibn Uthman ibn Khalid) who said that he heard from Abdul Azeez (ibn Muhammad ad-Darawardi) from Yazeed ibn Abdullah ibn Usama ibn al-Had from Muhammad ibn Nafi' ibn Ujayr from his father that the messenger of Allah (a.s.) said to Ali,

أَمَّا أَنْتَ يَا عَلِيُّ، فَصَفِيِّي وَأَمِينِي.

"As for you Ali, you are my choice and trustee."

The Prophet says: no one can carry out my tasks except me or Ali

TRADITION NO. 73

أخبرنا أحمد بن سليمان، قال: حدثنا يحيىٰ بن آدم، عن إسرائيل، عن أبي إسحاق عن حبشي بن جنادة السلولي قال: قال رسول الله صلى الله عليه (وآله) وسلم:

Ahmed ibn Sulayman told us that he heard Yahya ibn Adam narrating from Israel (ibn Younus) from Abu Isaaq from Habashi ibn Junadah as-Salooli that the messenger of Allah (a.s.) said,

عَلِيٌّ مِنِّي وَأَنَا مِنْهُ، وَلاَ يُؤَدِّي عَنِّي إِلاَّ أَنَا أَوْ عَلِيٌّ.

"Ali is from me and I am from him, and no one can carry out my tasks except me or Ali."

The Prophet sends Ali with the Sura of Bara'ah

TRADITION NO. 74

أخبرنا محمد بن بشار، قال: حدثنا عفان وعبد الصمد، قالا: حدثنا حماد بن سلمة، عن سماك بن حرب، عن أنس قال:

Muhammad ibn Bashshaar narrated from Affaan (ibn Muslim) and Abdus-Samad (ibn Abdul Warith) from Hammaad ibn Salamah from Simak ibn Harb that Anas said,

بَعَثَ النَّبِيُّ ﷺ بِبَرَاءَةَ مَعَ أَبِي بَكْرٍ، ثُمَّ دَعَاهُ فَقَالَ: «لاَ يَنْبَغِي أَنْ يُبَلِّغَ هَذَا عَنِّي إِلاَّ رَجُلٌ مِنْ أَهْلِي.» ثُمَّ دَعَا عَلِيّاً فَأَعْطَاهُ إِيَّاهَا.

"The Prophet (a.s.) sent the Sura of Bara'ah with Abu Bakr (to be recited and its principles (decrees) be announced before the people of Mecca) and then, he (the Prophet) recalled him and said, 'It is not permissible that anyone should carry out this task except a man from my family.' Then, he sent for Ali and handed it (the Sura of Bara'ah) to him."

TRADITION NO. 75

أخبرنا العباس بن محمد، قال: حدثنا أبو نوح قراد عن يونس بن أبي إسحاق، عن أبي إسحاق، عن زيد بن يثيع، عن علي رضي الله عنه:

Al-Abbas ibn Muhammad (ad-Douri) narrated from Abu Noah (Abdurrahman ibn Ghazwan) Qurad from Younus ibn Abu Isaaq from Abu Isaaq that Zayd ibn Yathee' from Ali (a.s) who said,

أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ بِبَرَاءَةَ إِلَىٰ أَهْلِ مَكَّةَ مَعَ أَبِي بَكْرٍ، ثُمَّ أَتْبَعَهُ بِعَلِيٍّ فَقَالَ لَهُ: «خُذِ الْكِتَابَ فَامْضِ بِهِ إِلَىٰ أَهْلِ مَكَّةَ.» قَالَ: فَلَحِقْتُهُ فَأَخَذْتُ الْكِتَابَ مِنْهُ. فَانْصَرَفَ أَبُو بَكْرٍ وَهُوَ كَئِيبٌ فَقَالَ: «يَا رَسُولَ اللهِ، أَنَزَلَ فِيَّ شَيْءٌ؟» قَالَ: «لاَ،

[إلاّ] انّي أمِرْتُ أنْ أبَلِّغَهُ أنا أوْ رَجُلٌ مِنْ أهْلِ بَيْتي.»

"The messenger of Allah (a.s.) sent the Sura of Bara'ah to the people of Mecca with Abu Bakr, and then he sent Ali after him, saying to him, 'Take the book (in which the sura was) and go with it to the people of Mecca!' Ali said, 'I took the book from him (Abu Bakr) and he went back feeling depressed. (When he went back) He said, 'O messenger of Allah, has anything been revealed (from heavens) about me?' He (the Prophet) said, 'No, but I have been ordered that either I myself should carry it out or a man from my family.'"

TRADITION NO. 76

أخبرنا زكريا بن يحيى، قال: حدثنا عبد الله بن عمر، قال: حدثنا أسباط، عن فطر، عن عبد الله بن شريك، عن عبد الله بن رقيم، عن سعد قال:

Zakariyya ibn Yahya informed us that he heard from Abdullah ibn Umar (ibn Muhammad Mushkadanah) who heard from Asbaat (ibn Muhammad) from Fitr from Abdullah ibn Shareek from Abdullah ibn Ruqaym that Sa'd said,

بَعَثَ رَسُولُ اللهِ ﷺ أبَا بَكْرٍ بِبَرَاءةَ، حَتَّى إذَا كَانَ بِبَعْضِ الطَّرِيقِ أرْسَلَ عَلِيّاً عليه السلام فَأخَذَهَا مِنْهُ، ثُمَّ سَارَ بِهَا. فَوَجَدَ أبُو بَكْرٍ فِي نَفْسِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لاَ يُؤَدِّي عَنِّي إلاَّ أنَا أوْ رَجُلٌ مِنِّي.»

"The messenger of Allah (a.s.) sent Abu Bakr with the Sura of Bara'ah. When he passed some of the way, the messenger of Allah (a.s.) sent Ali after him to take the Sura from him and go on with it (to Mecca). Abu Bakr felt depressed, and the messenger of Allah (a.s.) said, 'No one should carry out my tasks except me or a man from me.'"

TRADITION NO. 77

أخبرنا إسحاق بن إبراهيم، قال: قرأت على أبي قرة على موسى بن طارق، عن أبي صالح، قال: حدثني عبد الله بن عثمان بن خثيم، عن أبي الزبير، عن جابر:

Isaaq ibn Ibraheem said: I read to Abu Qurrah Musa ibn Tariq a tradition (narrated by) (Abdul Melik) ibn Jurayj from Abdullah ibn Uthman ibn

Khuthaym from Abuz-Zubayr that Jabir said,

أَنَّ النَّبِيَّ ﷺ حِينَ رَجَعَ مِنْ عُمْرَةِ الْجِعْرَانَةِ بَعَثَ أَبَا بَكْرٍ عَلَى الْحَجِّ، فَأَقْبَلْنَا مَعَهُ حَتَّى إِذَا كُنَّا بِالْعَرْجِ ثُوِّبَ بِالصُّبْحِ. فَلَمَّا اسْتَوَى لِيُكَبِّرَ فَسَمِعَ الرَّغْوَةَ خَلْفَ ظَهْرِهِ. فَوَقَفَ عَنِ التَّكْبِيرِ، فَقَالَ: «هَذِهِ رَغْوَةُ نَاقَةِ رَسُولِ اللهِ ﷺ [الْجَدْعَاءِ]. لَقَدْ بَدَا لِرَسُولِ اللهِ ﷺ فِي الْحَجِّ، فَلَعَلَّهُ أَنْ يَكُونَ رَسُولُ اللهِ ﷺ فَنُصَلِّي مَعَهُ!» فَإِذَا عَلِيٌّ عليه السلام عَلَيْهَا. فَقَالَ لَهُ أَبُو بَكْرٍ: «أَمِيرٌ أَمْ رَسُولٌ؟» فَقَالَ: «لاَ، بَلْ رَسُولٌ أَرْسَلَنِي رَسُولُ اللهِ ﷺ بِبَرَاءَةَ أَقْرَؤُهَا عَلَى النَّاسِ فِي مَوَاقِفِ الْحَجِّ.» فَقَدِمْنَا مَكَّةَ، فَلَمَّا كَانَ قَبْلَ يَوْمِ التَّرْوِيَةِ بِيَوْمٍ قَامَ أَبُو بَكْرٍ، فَخَطَبَ النَّاسَ فَحَدَّثَهُمْ عَنْ مَنَاسِكِهِمْ، حَتَّى إِذَا فَرَغَ قَامَ عَلِيٌّ فَقَرَأَ عَلَى النَّاسِ بَرَاءَةَ حَتَّى خَتَمَهَا. ثُمَّ خَرَجْنَا مَعَهُ حَتَّى إِذَا كَانَ يَوْمُ عَرَفَةَ، قَامَ أَبُو بَكْرٍ فَخَطَبَ النَّاسَ فَحَدَّثَهُمْ عَنْ مَنَاسِكِهِمْ. حَتَّى إِذَا فَرَغَ قَامَ عَلِيٌّ عليه السلام فَقَرَأَ عَلَى النَّاسِ سُورَةَ بَرَاءَةَ حَتَّى خَتَمَهَا. ثُمَّ كَانَ يَوْمُ النَّحْرِ فَأَفَضْنَا. فَلَمَّا رَجَعَ أَبُو بَكْرٍ خَطَبَ النَّاسَ فَحَدَّثَهُمْ عَنْ إِفَاضَتِهِمْ وَعَنْ نَحْرِهِمْ وَعَنْ مَنَاسِكِهِمْ. فَلَمَّا فَرَغَ قَامَ عَلِيٌّ فَقَرَأَ عَلَى النَّاسِ بَرَاءَةَ حَتَّى خَتَمَهَا، فَلَمَّا كَانَ النَّفْرُ الأَوَّلُ قَامَ أَبُو بَكْرٍ فَخَطَبَ النَّاسَ فَحَدَّثَهُمْ كَيْفَ يَنْفِرُونَ وَكَيْفَ يَرْمُونَ فَعَلَّمَهُمْ مَنَاسِكَهُمْ. فَلَمَّا فَرَغَ قَامَ عَلِيٌّ عليه السلام فَقَرَأَ عَلَى النَّاسِ بَرَاءَةَ حَتَّى خَتَمَهَا.

"When the Prophet (a.s.) returned from the Umrah of al-Ji'ranah,[1] he sent Abu Bakr (as chief) over the Hajj and we accompanied him. When we reached al-Arj, the azan of the Fajr Prayer was announced, and he (Abu Bakr) stood up to recite the Takbeer.[2] He heard a camel's growl behind him. He stopped reciting Takbeer, saying, 'This is the growl of the she-camel of the messenger of Allah (al-Jad'a').[3] The

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(1) A place between Mecca and Ta'if.

(2) The Saying of "Allahu Akbar; Allah is Great" as a start point to prayer.

(3) The name of the Prophet's she-camel.

messenger of Allah (a.s.) might have changed his mind about the Hajj. It may be the messenger of Allah (a.s.) that we shall offer the prayer with him.' Ali was on the she-camel. Abu Bakr asked him, '(have you come as) a leader or a messenger?' Ali said, 'No, but the messenger of Allah (a.s.) has sent me with (the Sura of) Bara'ah to recite it before people in the events of the hajj.' We arrived in Mecca. One day before the Day of at-Tarwiyyah (drinking and offering of water),[1] Abu Bakr made a speech before people talking to them about the rituals of the hajj, and when he finished his speech, Ali stood up and recited the Sura of Bara'ah to the end. Then, came the Day of an-Nahr (slaughtering)[2] and we set out toward Mina. Abu Bakr again made a speech before people talking to them about their setting out to Mina, slaughtering their sacrifices, and other rituals. When, he finished his speech, Ali stood up and recited the sura of Bara'ah to the end. On the Day of an-Nafr,[3] Abu Bakr made a speech before people, talking to them about the way of hurrying back from Mina and how to throw Satan with stones and teaching them their rituals. When he finished his speech, Ali stood up and recited before people the sura of Bara'ah to the end."

The Prophet says: Whoever I am his guardian, Ali is to be his guardian

TRADITION NO. 78

أخبرنا محمد بن المثنى، قال: حدثنا يحيى بن حماد، قال: أخبرنا أبو عوانة، عن سليمان قال: حدثنا حبيب بن أبي ثابت، عن أبي الطفيل، عن زيد بن أرقم قال:

Muhammad ibn al-Muthanna informed us that he heard from Yahya ibn

(1) It is the eighth day of Thul Hijjah when the hajjis take their needs of water and set out towards Mina.
(2) The tenth of Thul Hijjah when the hajjis slaughter their sacrifices.
(3) The day when the hajjis hurry back from Mina.

Hammaad who said that he heard from Abu Awanah from Sulayman (ibn Mihran) from Habeeb ibn Abi Thabit from Abut-Tufail that Zayd ibn Arqam said,

لَمَّا رَجَعَ رَسُولُ اللهِ ﷺ مِنْ حِجَّةِ الْوَدَاعِ وَنَزَلَ غَدِيرَ خُمٍّ أَمَرَ بِدَوْحَاتٍ فَقُمِمْنَ، ثُمَّ قَالَ: «كَأَنِّي دُعِيتُ فَأَجَبْتُ. إِنِّي قَدْ تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، فَانْظُرُوا كَيْفَ تُخَلِّفُونِي فِيهِمَا. فَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.» ثُمَّ قَالَ: «إِنَّ اللهَ مَوْلَايَ وَأَنَا وَلِيُّ كُلِّ مُؤْمِنٍ.» ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ ؑ فَقَالَ: «مَنْ كُنْتُ وَلِيَّهُ فَهَذَا وَلِيُّهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ.»

"When the messenger of Allah (a.s.) was returning from his last pilgrimage (Hajjatul Wada'), he (with tens of thousands of hajjis) stopped at Ghadeer Khum. He ordered some trees to be trimmed (to make a platform). Then he made a speech, saying, 'As if I shall soon be called and I will respond (shall die soon). I am leaving among you two weighty (important) things; one is greater than the other; the Book of Allah and my progeny, my household. See how you will obey me through keeping to them, for they shall never part until they shall come to me at the Pond (in Paradise).' Then he said, 'Allah is my guardian and I am the guardian of every believer.' After that, he held Ali's hand and said, 'Whoever I am his guardian, Ali is to be his guardian. O Allah, support whoever supports him and be enemy to whoever shows enmity to him.'"

I asked Zayd, 'Did you yourself hear it from the messenger of Allah?' He said, 'No one was there except that he saw him (the Prophet) with his eyes and heard him with his ears.'"

TRADITION NO. 79

أخبرنا محمد بن العلاء، قال: حدثنا أبو معاوية، قال: حدثنا الأعمش، عن سعد بن عبيدة، عن ابن بريدة عن أبيه قال:

Muhammad ibn al-Ala' said he heard Abu Mu'awiya (Muhammad ibn

Khazim) narrating from al-A'mash from Sa'd ibn Ubaydah from (Abdullah) ibn Buraydah that his father said,

بَعَثَنَا رَسُولُ اللهِ ﷺ فِي سَرِيَّةٍ وَاسْتَعْمَلَ عَلَيْنَا عَلِيّاً، فَلَمَّا رَجِعْنَا سَأَلَنَا: «كَيْفَ رَأَيْتُمْ صُحْبَةَ صَاحِبِكُمْ؟» فَإِمَّا شَكَوْتُهُ أَنَا وَإِمَّا شَكَاهُ غَيْرِي. فَرَفَعْتُ رَأْسِي - وَكُنْتُ رَجُلاً مِكْبَاباً - فَإِذَا وَجْهُ رَسُولِ اللهِ ﷺ قَدْ إِحْمَرَّ فَقَالَ: «مَنْ كُنْتُ وَلِيَّهُ فَعَلِيٌّ وَلِيُّهُ.»

"The messenger of Allah (a.s.) sent us in a brigade (for a fighting task) and made Ali the commander over us. When we came back, he (the Prophet) asked us, 'How did you find the companionship of your friend (Ali)?' Perhaps I or another one complained against him. I raised my head-for I was used to lowering my head-and saw that the face of the messenger of Allah (a.s.) had reddened. He said, 'Whoever I am his guardian, Ali is to be his guardian.'"

TRADITION NO. 80

أخبرنا محمد بن المثنى، قال: حدثنا أبو أحمد، قال: أخبرنا عبد الملك بن أبي غنية، عن الحكم، عن سعيد بن جبير، عن ابن عباس قال: حدثني بريدة قال:

Muhammad ibn al-Muthanna informed us that he heard from Abu Ahmed (Muhammad ibn Abdullah ibn az-Zubayr) who said he heard from Abdul Melik (ibn Hameed) ibn Abi Ghaniyyah from al-Hakam (ibn Utaybah) from Sa'eed ibn Jubayr from ibn Abbas that Buraydah said,

بَعَثَنِي النَّبِيُّ ﷺ مَعَ عَلِيٍّ عليه السلام إِلَى الْيَمَنِ، فَرَأَيْتُ مِنْهُ جَفْوَةً، فَلَمَّا رَجِعْتُ شَكَوْتُ إِلَى رَسُولِ اللهِ ﷺ، فَرَفَعَ رَأْسَهُ إِلَيَّ وَقَالَ: «يَا بُرَيْدَةُ! مَنْ كُنْتُ مَوْلاهُ فَعَلِيٌّ مَوْلاهُ.»

"The Prophet (a.s.) sent me with Ali to Yemen. I saw from him (Ali) some aversion. When I came back, I complained against him to the messenger of Allah (a.s.) who raised his head to me and said, 'O Buraydah, whoever I am his guardian, Ali is to be his guardian.'"

TRADITION NO. 81

أخبرنا أبو داود، قال: حدثنا أبو نعيم، قال: حدثنا عبد الملك بن أبي غنية، قال: أخبرنا الحكم، عن سعيد بن جبير، عن ابن عباس، عن بريدة قال:

Abu Dawood (Sulayman ibn Sayf) informed us that he heard from Abu Nu'aym who heard from Abdul Melik ibn Abi Ghaniyyah who heard from al-Hakam (ibn Utaybah) from Sa'eed ibn Jubayr from Ibn Abbas that Buraydah said,

خَرَجْتُ مَعَ عَلِيٍّ ﷺ إِلَى الْيَمَنِ فَرَأَيْتُ مِنْهُ جَفْوَةً، فَقَدِمْتُ عَلَى النَّبِيِّ ﷺ فَذَكَرْتُ عَلِيّاً فَتَنَقَّصْتُهُ. فَجَعَلَ رَسُولُ اللهِ ﷺ يَتَغَيَّرُ وَجْهُهُ، وَقَالَ: «يَا بُرَيْدَةُ أَلَسْتُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟» قُلْتُ: «بَلَى يَا رَسُولَ اللهِ.» قَالَ: «مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ.»

"Once, I went with Ali to Yemen and I saw from him some aversion. When I went to the Prophet (a.s.), I mentioned Ali and criticized him. The face of the messenger of Allah (a.s.) began changing color. He said, 'O Buraydah, am I not worthier of the believers than they are of themselves?' I said, 'Yes, you are, O messenger of Allah.' He said, 'Whoever I am his guardian, Ali is to be his guardian.'"

TRADITION NO. 82

أخبرنا زكريا بن يحيى، قال حدثنا نصر بن علي، قال: حدثنا عبد الله بن داود، عن عبد الواحد بن أيمن عن أبيه، أن سعداً قال:

Zakariyya ibn Yahya informed us that he heard from Nasr ibn Ali who heard from Abdullah ibn Dawood from Abdul Wahid ibn Ayman who heard from his father that Sa'd said,

قَالَ رَسُولُ اللهِ ﷺ: مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ.

"The messenger of Allah (a.s.) said, 'Whoever I am his Guardian, Ali is to be his Guardian.'"

TRADITION NO. 83

أخبرنا قتيبة بن سعيد، قال: حدثنا ابن أبي عدي، عن عوف عن ميمون أبي عبد الله قال: قال زيد بن أرقم:

Qutaybah ibn Sa'eed informed us that he heard from (Muhammad ibn Ibraheem ibn) Abi Adiy from Awf (al-A'raabi) from Maymoon Abu Abdullah that Zayd ibn Arqam said,

قَامَ رَسُولُ اللهِ ﷺ، فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ ثُمَّ قَالَ: «أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ؟» قَالُوا: «بَلَىٰ، نَشْهَدُ لَأَنْتَ أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ.» قَالَ: «فَإِنِّي مَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ.» وَأَخَذَ بِيَدِ عَلِيٍّ.

"The messenger of Allah (a.s.) stood up (to make a speech) and after praising and thanking Allah, said, 'Do you not know that I am worthier of every believer than he is of himself?' They said, 'Yes, we bear witness that you are worthier of every believer than he is of himself.' He said, 'Then, whoever I am his guardian, this is Ali to be his guardian.' And he took Ali's hand."

TRADITION NO. 84

أخبرنا محمد بن يحيىٰ بن عبد الله النيسابوري، وأحمد بن عثمان بن حكيم الأودي، قالا: حدثنا عبيد الله بن موسى، قال: أخبرنا هانئ ابن أيوب، عن طلحة الإيامي، قال: حدثنا عميرة بن سعد: أنه سمع عليا رضي الله عنه وهو ينشد في الرحبة:

Muhammad ibn Yahya ibn Abdullah an-Naysaboori and Ahmed ibn Uthman ibn Hakeem al-Awdi said that they heard from Ubaydillah ibn Musa who said that he heard from Hani ibn Ayyoob from Talha al-Iyami that Ameera ibn Sa'd said he heard Ali adjuring people in the Yard (of the mosque), saying,

مَنْ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ؟» فَقَامَ بِضْعَةَ عَشَرَ نَفَراً فَشَهِدُوا.

"Which of you had heard the messenger of Allah (a.s.) saying, 'whoever I am his guardian Ali is to be his guardian'? About fifteen men stood up and bore witness (that they had heard the Prophet (a.s.) say that)."

TRADITION NO. 85

أخبرنا محمد بن المثنىٰ، قال: حدثنا محمد، قال: حدثنا شعبة، عن أبي إسحاق، قال: حدثني سعيد بن وهب، قال:

Muhammad ibn Al-Muthanna informed us that he heard from Muhammad (ibn Ja'far Ghundar) who heard from Shu'bah who heard from Abu Isaaq that Sa'eed ibn Wahab said,

لَمَّا نَاشَدَهُمْ عَلِيٌّ، قَامَ خَمْسَةٌ أَوْ سِتَّةٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَشَهِدُوا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ.»

"When Ali adjured them (Muslims), five or six men stood up and bore witness that the messenger of Allah (a.s.) had said, 'Whoever I am his guardian Ali is to be his guardian.'"

TRADITION NO. 86

أخبرنا علي بن محمد، قال: حدثنا خلف قال: حدثنا إسرائيل، عن أبي إسحاق، قال: حدثني سعيد بن وهب:

Ali ibn Muhammad ibn Ali (the judge of al-Masseesah) said that he heard from Khalaf (ibn Tameem) from Israel who heard from Abu Isaaq that Sa'eed ibn Wahab said that six men from beside him stood up (and bore witness), and Zayd ibn Yathee' said,

"Six men from beside me stood up and bore witness that they had heard the messenger of Allah (a.s.) saying,

مَنْ كُنْتُ مَوْلاَهُ فَإِنَّ عَلِيّاً مَوْلاَهُ.

'Whoever I am his guardian Ali is to be his guardian.'"

TRADITION NO. 87

أخبرنا أبو داود، قال: حدثنا عمران بن أبان، قال: حدثنا شريك، قال: حدثنا أبو إسحاق، عن زيد بن يثيغ قال:

Abu Dawood (Sulayman ibn Sayf al-Harraani) informed us that he heard Imran ibn Aban who heard from Shareek (ibn Abdullah) from Abu Isaaq that Zayd ibn Yathee' said,

سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِب يَقُولُ عَلَى مِنْبَرِ الْكُوفَةِ: إِنِّي مُنْشِدٌ اللهَ رَجُلاً — وَلاَ أَنْشِدُ إِلاَّ أَصْحَابَ مُحَمَّدٍ ﷺ - [مَنْ] سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ يَوْمَ غَدِيرِ خُمٍّ: «مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ. اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ.»

"I heard Ali ibn Abi Talib saying from on the minbar of (the mosque of) Kufa, 'I am adjuring you, men, before Allah, and

I do not adjure except the companions of the messenger of Allah (a.s.). Which of you had heard the messenger of Allah (a.s.) saying on the Day of Ghadeer Khum, 'Whoever I am his guardian Ali is to be his guardian. O Allah, support whoever supports him and be enemy to whoever shows him enmity!'?"

Six men from beside the minbar and six men from the other side stood up and bore witness that they had heard the messenger of Allah (a.s.) say that.

Shareek said, "I said to Abu Isaaq, 'Have you heard al-Bara' ibn Aazib narrating this tradition from the messenger of Allah (a.s.)?' and he said, 'Yes, I have.'"

Abu Abdurrahman (the author of this book) says: Imran ibn Aban is not strong (reliable) in the narration of Hadith.

The Prophet says: Ali is the guardian of every believer after me

TRADITION NO. 88

أخبرنا قتيبة بن سعيد قال: حدثنا جعفر، قال: حدثنا يزيد، قال: حدثنا مطرف بن عبد الله أن عمران بن حصين قال:

Qutaybah ibn Sa'eed said he heard from Ja'far (ibn Sulayman) who heard Yazeed (ar-Rishk) from Mutarrif ibn Abdullah that Imran ibn Hussain said,

بَعَثَ رَسُولُ اللهِ ﷺ جَيْشاً فَاسْتَعْمَلَ عَلَيْهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ، فَمَضَىٰ فِي السَّرِيَّةِ فَأَصَابَ جَارِيَةً فَأَنْكَرُوا عَلَيْهِ. وَتَعَاقَدَ أَرْبَعَةٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ إِذَا لَقِينَا رَسُولَ اللهِ ﷺ أَخْبَرْنَاهُ بِمَا صَنَعَ. وَكَانَ الْمُسْلِمُونَ إِذَا رَجَعُوا مِنَ السَّفَرِ بَدَءُوا بِرَسُولِ اللهِ ﷺ فَسَلَّمُوا عَلَيْهِ ثُمَّ انْصَرَفُوا إِلَىٰ رِحَالِهِمْ. فَلَمَّا قَدِمَتِ السَّرِيَّةُ سَلَّمُوا عَلَىٰ النَّبِيِّ ﷺ فَقَامَ أَحَدُ الأَرْبَعَةِ فَقَالَ: «يَا رَسُولَ اللهِ، أَلَمْ تَرَ إِلَىٰ عَلِيِّ بْنِ أَبِي طَالِبٍ صَنَعَ كَذَا وَكَذَا؟» فَأَعْرَضَ عَنْهُ رَسُولُ اللهِ ﷺ. ثُمَّ قَامَ ـ يَعْنِي الثَّانِيَ ـ فَقَالَ مِثْلَ ذَلِكَ. ثُمَّ قَامَ الثَّالِثُ فَقَالَ مِثْلَ مَقَالَتِهِ. ثُمَّ قَامَ

الرَّابِعِ فَقَالَ مِثْلَ مَا قَالُوا. فَأَقْبَلَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ وَالْغَضَبُ [يُبْصَرُ] فِي وَجْهِهِ، فَقَالَ: «مَا تُرِيدُونَ مِنْ عَلِيٍّ؟ إِنَّ عَلِيّاً مِنِّي وَأَنَا مِنْهُ، وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي.»

"The messenger of Allah (a.s.) sent an army under the leadership of Ali ibn Abi Talib who marched with the troop (and during the battle), he chose for himself a bondmaid (from among the captivated women). Some men denied that of him. Four men from the Prophet's companions agreed among themselves that when they would meet the messenger of Allah (a.s.), they would tell him about what he (Imam Ali) did. It was usual that when Muslims came back from travel, the first one whom they would meet was the messenger of Allah (a.s.). They would go to greet him and then they would go after their affairs. When the army came back, they went to the Prophet (a.s.) and greeted him. One of those four men stood up and said, 'O messenger of Allah! Ali ibn Abi Talib did so and so.' The messenger of Allah (a.s.) turned away from the man. The second man stood up and said as his friend said before. Then, the third man said as his friends said before, and then the fourth man did the same. The messenger of Allah (a.s.) turned to them while being very angry and said, 'What do you want from Ali? Ali is from me and I am from him, and he is the guardian of every believer after me.'"

The Prophet says: Ali is your guardian after me

TRADITION NO. 89

أخبرنا واصل بن عبد الأعلى، عن ابن فضيل، عن الأجلح، عن عبد الله بن بريدة، عن أبيه قال:

Wasil ibn Abdul A'la narrated from (Muhammad) ibn Fudhayl from al-

Ajlah from Abdullah ibn Buraydah that his father said,

بَعَثَنَا رَسُولُ اللهِ ﷺ إِلَىٰ الْيَمَنِ مَعَ خَالِدِ بْنِ الْوَلِيدِ، وَبَعَثَ عَلِيّاً ﵇ عَلَىٰ جَيْشٍ آخَرَ، وَقَالَ: «إِنِ الْتَقَيْتُمَا فَعَلِيٌّ ﵇ عَلَىٰ النَّاسِ، وَإِنْ تَفَرَّقْتُمَا فَكُلُّ وَاحِدٍ مِنْكُمَا عَلَىٰ جُنْدِهِ.» فَلَقِينَا بَنِي زُبَيْدٍ مِنْ أَهْلِ الْيَمَنِ وَظَفَرَ الْمُسْلِمُونَ عَلَىٰ الْمُشْرِكِينَ، فَقَتَلْنَا الْمُقَاتِلَةَ وَسَبَيْنَا الذُّرِّيَّةَ. فَاصْطَفَىٰ عَلِيٌّ جَارِيَةً لِنَفْسِهِ مِنَ السَّبْيِ. فَكَتَبَ بِذَلِكَ خَالِدُ بْنُ الْوَلِيدِ إِلَىٰ النَّبِيِّ ﷺ وَأَمَرَنِي أَنْ أَنَالَ مِنْهُ. قَالَ: فَدَفَعْتُ الْكِتَابَ إِلَيْهِ وَنِلْتُ مِنْ عَلِيٍّ ﵇. فَتَغَيَّرَ وَجْهُ رَسُولِ اللهِ ﷺ، فَقُلْتُ: «هَذَا مَكَانُ الْعَائِذِ. بَعَثْتَنِي مَعَ رَجُلٍ وَأَمَرْتَنِي بِطَاعَتِهِ، فَبَلَّغْتُ مَا أُرْسِلْتُ بِهِ.» فَقَالَ رَسُولُ اللهِ ﷺ: «لاَ تَقَعَنَّ يَا بُرَيْدَةُ فِي عَلِيٍّ، فَإِنَّ عَلِيّاً مِنِّي وَأَنَا مِنْهُ، وَهُوَ وَلِيُّكُمْ بَعْدِي.»

"The messenger of Allah (a.s.) sent us to Yemen under the leadership of Khalid ibn al-Waleed and sent another army under the leadership of Ali, and said, 'When you (the two armies) meet, Ali shall be the leader over the all, and when you part, each one of you shall be over his people.' We met to fight the Bani Zabeed of Yemen and the Muslims overcame the polytheists. We killed the fighters and captivated their women. Ali chose for himself a bondmaid from among the captives. Therefore, Khalid ibn al-Waleed wrote to the messenger of Allah (a.s.) about that and ordered me to abuse Ali. I gave him (the Prophet) the book and blamed Ali. The face of the messenger of Allah (a.s.) changed. I said, 'I seek protection! You have sent me with a man and ordered me to obey him, and now, I just convey what I have been sent with.' The messenger of Allah (a.s.) said, 'O Buraydah, do not abuse Ali, for Ali is from me and I am from him, and he is your guardian after me.'"

The Prophet says: Whoever abuses Ali (as if he) abuses me

TRADITION NO. 90

أخبرنا العباس بن محمد الدوري قال: حدثنا يحيىٰ بن أبي بكير، قال: أخبرنا إسرائيل، عن أبي إسحاق، عن أبي عبد الله الجدلي قال:

Al-Abbas ibn Muhammad ad-Douri narrated from Yahya ibn Abi Bukayr from Israel from Abu Isaaq that Abu Abdullah al-Jadali said,

دَخَلْتُ عَلَىٰ أُمِّ سَلَمَةَ فَقَالَتْ لِي: «أَيُسَبُّ رَسُولُ اللهِ ﷺ فِيكُمْ؟!» قُلْتُ: «سُبْحَانَ اللهِ - أو مَعَاذَ اللهِ!-» قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَبَّ عَلِيّاً فَقَدْ سَبَّنِي.»

"Once, I went to Umm Salama (the Prophet' wife) and she said, 'Why is the messenger of Allah (a.s.) abused among you?' I said, 'Glory be to Allah or 'Allah forbid!' She said, 'I heard the messenger of Allah (a.s.) say, 'Whoever abuses Ali (as if he) abuses me.''"

TRADITION NO. 91

أخبرنا عبد الأعلى بن واصل بن عبد الأعلى الكوفي، قال: جعفر بن عون، عن شقيق بن أبي عبد الله قال: حدثنا أبو بكر بن خالد بن عرفطة قال:

Abdul A'la ibn Wasil ibn Abdul A'la (al-Koofi) narrated from Ja'far ibn Awn from Shaqeeq ibn Abi Abdullah that Abu Bakr ibn Khalid ibn Arfata said,

رَأَيْتُ سَعْدَ بْنَ مَالك بِالْمَدِينَةِ فَقَالَ: «ذُكِرَ لِي أَنَّكُمْ تَسُبُّونَ عَلِيّاً؟!» قُلْتُ: «قَدْ فَعَلْنَا.» قَالَ: «لَعَلَّكَ سَبَبْتَهُ؟!» قُلْتُ: «مَعَاذَ الله.» قَالَ: «لاَ تَسُبَّهُ، فَإِنْ وُضِعَ الْمِنْشَارُ عَلَىٰ مِفْرَقِي عَلَىٰ أَنْ أَسُبَّ عَلِيّاً مَا سَبَبْتُهُ بَعْدَ مَا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ مَا سَمِعْتُ.»

"I met Sa'd ibn Malik in Medina and he said to me, 'I was told that you abuse Ali.' I replied, 'Yes, we did.' He said, 'Did

YOU abuse him?' I said, 'God forbid!' He said, 'Do never abuse him! Even if a saw is put on my parting (to be forced) to abuse Ali, I will never do since I had heard from the messenger of Allah (a.s.) what I had heard.'"

To love Ali and refrain from bearing grudge against him

TRADITION NO. 92, 93

أخبرني هارون بن عبد الله، قال: حدثنا مصعب بن المقدام، قال: حدثنا فطر بن خليفة، عن أبي الطفيل. وأخبرنا أبو داود قال: حدثنا محمد بن سليمان، حدثنا فطر عن أبي الطفيل، عن عامر بن واثلة قال:

Haroon ibn Abdullah (al-Baghdadi al-Hammal) narrated from Mus'ab ibn al-Miqdam from Fitr ibn Khaleefa from Abut-Tufayl...
(And) Abu Dawood (Sulayman ibn Sayf) narrated from Mohammad ibn Sulayman (ibn Abu Dawood al-Harraani) from Fitr that Abut-Tufayl Aamir ibn Wathilah said,

جَمَعَ عَلِيٌّ النَّاسَ فِي الرَّحْبَةِ فَقَالَ لَهُمْ: «أَنْشُدُ بِاللهِ كُلَّ امْرِئٍ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ يَوْمَ غَدِيرِ خُمٍّ مَا سَمِعَ.» فَقَامَ أُنَاسٌ فَشَهِدُوا أَنَّ رَسُولَ اللهِ ﷺ قَالَ يَوْمَ غَدِيرِ خُمٍّ: «أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَى الْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟» وَهُوَ قَائِمٌ، ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ فَقَالَ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ.»

"Once, Ali gathered people in the Yard (of the mosque) and said, 'I adjure, before Allah, every man who had heard the messenger of Allah (a.s.) say on the Day of Ghadeer Khum what he had heard...' Some people stood up and bore witness that the messenger of Allah (a.s.) said on the Day of Ghadeer Khum, 'Do you not know that I am worthier of the believers than they are of themselves?' While he was standing up, he held Ali's hand and said, 'Whoever I am his guardian Ali is to be his guardian. O Allah, support whoever supports him and

be enemy to whoever shows him enmity.'"

I (Abut Tufayl) left while there was some doubt in my self about it (the tradition). I met Zayd ibn Arqam and told him about that. He said to me, 'And why do you deny it (or doubt it)? I myself had heard it from the messenger of Allah (a.s.).'"

TRADITION NO. 94

أخبرني زكريا بن يحيى، قال: حدثني محمد بن عبد الرحيم، قال: أخبرنا إبراهيم، قال: حدثنا معن، قال: حدثني موسى بن يعقوب، عن المهاجر بن مسمار، عن عائشة بنت سعد وعامر بن سعد، عن سعد:

Zakariyya ibn Yahya (as-Sajistani) narrated from Mohammad ibn Abdurraheem from Ibraheem (ibn al-Munthir) from Ma'n (ibn Eesa) from Musa ibn Ya'qoob from al-Muhajir ibn Mismar from Aa'isha bint Sa'd and Aamir ibn Sa'd that Sa'd said,

أَنَّ رَسُولَ اللهِ ﷺ خَطَبَ فَقَالَ: «أَمَّا بَعْدُ، أَيُّهَا النَّاسُ فَإِنِّي وَلِيُّكُمْ.» قَالُوا: «صَدَقْتَ!» ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ فَرَفَعَهَا، ثُمَّ قَالَ: «هَذَا وَلِيِّي وَالْمُؤَدِّي عَنِّي. اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ.»

"Once, the messenger of Allah (a.s.) made a speech before people and said, '...O people, I am your guardian.' They said, 'You are true.' Then, he held Ali's hand and raised it high, saying, 'This is my successor and deputy. O Allah, support whoever supports him and be enemy to whoever shows him enmity.'"

TRADITION NO. 95

أخبرنا أحمد بن عثمان أبو الجوزاء، قال ابن عثمة، عن موسى بن يعقوب، عن المهاجر بن مسمار، عن عائشة بنت سعد، عن سعد قال:

Ahmed ibn Uthman (al-Basri) Abul Jawza' narrated from ibn Athmah (Muhammad ibn Khalid al-Basri) from Musa ibn Ya'qoob from al-Muhajir ibn Mismar from Aa'isha bint Sa'd that Sa'd said,

أَخَذَ رَسُولُ اللهِ ﷺ بِيَدِ عَلِيٍّ فَخَطَبَ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ؟» قَالُوا: «نَعَمْ! صَدَقْتَ يَا رَسُولَ اللهِ!» ثُمَّ

أَخَذَ بِيَدِ عَلِيٍّ فَرَفَعَهَا، فَقَالَ: «مَنْ كُنْتُ وَلِيَّهُ فَهَـذَا وَلِيُّـهُ، وَإِنَّ اللهَ يُـوَالِي مَـنْ وَالاَهُ وَيُعَادِي مَنْ عَادَاهُ.»

"The messenger of Allah (a.s.) held Ali's hand and made a speech. After praising and thanking Allah, he said, 'Do you not know that I am worthier of you than you are of yourselves?' People said, 'Yes, you are true, O messenger of Allah.' Then, he held Ali's hand and raised it high, saying, 'Whoever I am his guardian, this (Ali) is to be his guardian. Surely, Allah supports whoever supports him (Ali) and is enemy to whoever shows him enmity.'"

TRADITION NO. 96

أخبرنا زكريا بن يحيىٰ، قال: حدثنا محمد بن يحيىٰ عن يعقوب بن جعفر بن أبي كثير، عن مهاجر بن مسمار، قال: أخبرتني عائشة بنت سعد، عن سعد قال:

Zakariyya ibn Yahya told me that he heard from Muhammad ibn Yahya (ibn Abi Umar) who narrated from Ya'qoob ibn Ja'far ibn Abi Katheer from al-Muhajir ibn Mismar from Aa'isha bint Sa'd that Sa'd said,

كُنَّا مَعَ رَسُولِ اللهِ ﷺ بِطَرِيقِ مَكَّةَ [إِلَىٰ الْمَدِينَةِ] وَهُوَ مُتَوَجِّهٌ إِلَيْهَا، فَلَمَّـا بَلَـغَ غَدِيرَ خُمٍّ وَقَفَ النَّاسَ. ثُمَّ رَدَّ مَنْ مَضَىٰ وَلَحِقَهُ مَنْ تَخَلَّفَ. فَلَمَّا اجْتَمَـعَ النَّـاسُ إِلَيْهِ قَالَ: «أَيُّهَا النَّاسُ، هَلْ بَلَّغْتُ؟» قَالُوا: «نَعَمْ.» قَالَ: «اللَّهُـمَّ اشْـهَدْ.» ثَـلاَثَ مَرَّاتٍ يَقُولُهَا. ثُمَّ قَالَ: «أَيُّهَا النَّاسُ، مَنْ وَلِيُّكُمْ؟» قَالُوا: «اللهُ وَرَسُولُهُ.» ثَلاَثـاً. ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ فَأَقَامَهُ، ثُمَّ قَالَ: «مَنْ كَانَ اللهُ وَرَسُولُهُ وَلِيَّهُ فَهَذَا وَلِيُّهُ. اللَّهُـمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ.»

"We were with the messenger of Allah (a.s.) on the way of Mecca (to Medina). When he (with the hajjis) arrived in Ghadeer Khum, he ordered people to stop and sent for those, who had preceded, to come back and those, who were late to join him. When all people gathered together around him, he (made a speech) said, 'O people, have I informed (of the mission)?' They said, 'Yes, you have.' He said three times, 'O Allah, be the witness!' Then, he said, 'O people, who is your

guardian?' They said, 'Allah and His messenger.' They said that three times. Then, he took Ali's hand and made him stand up before people, saying, 'Whoever Allah and His messenger are his guardians, then, this (Ali) is to be his guardian. O Allah, support whoever supports him and be enemy to whoever shows him enmity.'"

The prayer of the prophet for whoever loves Ali

TRADITION NO. 97

حدثنا إسحاق بن إبراهيم، قال: أخبرنا النضر بن شميل، قال: أخبرنا عبد الجليل بن عطية، قال: حدثنا عبد الله بن بريدة، قال: حدثني أبي، قال:

Isaaq ibn Ibraheem (ibn Rahwayh) narrated from an-Nadhr ibn Shumayl from Abdul Jaleel ibn Atiyyah from Abdullah ibn Buraydah that his father said,

لَمْ يَكُنْ أَحَدٌ مِنَ النَّاسِ أَبْغَضَ إِلَيَّ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، حَتَّى أَحْبَبْتُ رَجُلاً مِنْ قُرَيْشٍ لاَ أُحِبُّهُ إِلاَّ عَلَى بُغْضَاءِ عَلِيٍّ. فَبَعَثَ [النَّبِيُّ ﷺ] ذَلِكَ الرَّجُلَ عَلَى خَيْلٍ فَصَحِبْتُهُ، وَمَا أَصْحَبُهُ إِلاَّ عَلَى بُغْضَاءِ عَلِيٍّ. قَالَ: فَأَصَابَ سَبْياً، فَكَتَبَ إِلَى النَّبِيِّ ﷺ أَنْ يَبْعَثَ إِلَيْهِ مَنْ يُخَمِّسُهُ. فَبَعَثَ إِلَيْنَا عَلِيّاً، وَفِي السَّبْيِ وَصِيفَةٌ مِنْ أَفْضَلِ السَّبْيِ. فَلَمَّا خَمَّسَهُ صَارَتِ الْوَصِيفَةُ فِي الْخُمُسِ. ثُمَّ خَمَّسَ فَصَارَتْ فِي أَهْلِ بَيْتِ النَّبِيِّ ﷺ. ثُمَّ خَمَّسَ فَصَارَتْ فِي آلِ عَلِيٍّ. فَأَتَانَا وَرَأْسُهُ يَقْطُرُ، فَقُلْنَا: «مَا هَذَا؟» فَقَالَ: «أَلَمْ تَرَوْا الْوَصِيفَةَ صَارَتْ فِي الْخُمُسِ، ثُمَّ صَارَتْ فِي أَهْلِ بَيْتِ النَّبِيِّ ﷺ، ثُمَّ صَارَتْ فِي آلِ عَلِيٍّ؟ فَوَقَعْتُ عَلَيْهَا.» فَكَتَبَ وَبَعَثَنِي مُصَدِّقاً لِكِتَابِهِ إِلَى النَّبِيِّ ﷺ مُصَدِّقاً لِمَا قَالَ [فِي] عَلِيٍّ. فَجَعَلْتُ أَقْرَأُ عَلَيْهِ وَأَقُولُ: «صَدَقَ» وَأَقْرَأُ وَأَقُولُ: «صَدَقَ.» فَأَمْسَكَ بِيَدِي رَسُولُ اللهِ ﷺ وَقَالَ: «أَتُبْغِضُ عَلِيّاً؟» فَقُلْتُ: «نَعَمْ.» فَقَالَ: «لاَ تُبْغِضْهُ، وَإِنْ كُنْتَ تُحِبُّهُ فَازْدَدْ لَهُ حُبّاً.

فَوَالَّذِي نَفْسِي بِيَدِهِ، لَنَصِيبُ آلِ عَلِيٍّ فِي الْخُمُسِ أَفْضَلُ مِنْ وَصِيفَةٍ.» فَمَا كَانَ أَحَدٌ مِنَ النَّاسِ بَعْدَ رَسُولِ اللهِ ﷺ أَحَبَّ إِلَيَّ مِنْ عَلِيٍّ.

"There was no one of all people more hateful to me than Ali ibn Abi Talib was. I loved a man from Quraysh for nothing except because he hated Ali. The Prophet (a.s.) sent that man on a brigade (as leader) and I accompanied him, and I accompanied him for nothing except the hatred to Ali. He captivated some women and wrote to the Prophet (a.s.) to send some one who would account the khums (the fifth of booties). He (the Prophet) sent us Ali. Among the captives, there was a bondmaid who was the most beautiful of the all. When he (Ali) made the khums, the bondmaid was among the khums, then, he made the khums and she became in the khums of the Prophet's house, and then he made the khums, and she became to the family of Ali...We asked, 'What is that?' He said, 'Do you not see that the bondmaid has been in the khums, and then to the Prophet's family, and then to the family of Ali?'...He (the leader) wrote about that and sent me with the book to the Prophet (a.s.) to bear witness of what he had written about Ali. I began reading to him (the Prophet) and I said, 'He is true', I read and said, 'He is true.' The messenger of Allah (a.s.) held my hand and said, 'Do you hate Ali?' I said, 'Yes, I do.' He said, 'Do not hate him! And if you love him, you should love him more. (I swear) by Him in Whose hand my soul is, that the share of the family of Ali from the khums is more than a bondmaid.' After that, there was no one, after the messenger of Allah (a.s.), more beloved to me than Ali was.'"

Abdullah ibn Buraydah said, "By Allah, there was no one in the (narration of the) tradition between the Prophet (a.s.) and me except my father."

TRADITION NO. 98

أخبرنا الحسين بن حريث، قال: أخبرنا الفضل بن موسى، عن الأعمش، عن أبي إسحاق عن سعيد بن وهب قال: قال علي كرم الله وجهه في الرحبة:

Al-Husayn ibn Hurayth (al-Marwazi) narrated from al-Fadhl ibn Musa from al-A'mash from Abu Isaaq from Sa'eed ibn Wahab that Ali (a.s.) said in the ar-Rahbah (the yard between the houses and the Mosque),

أَنْشِدُ بِاللهِ مَنْ سَمِعَ رَسُولَ اللهِ ﷺ يَوْمَ غَدِيرِ خُمٍّ يَقُولُ: «إِنَّ اللهَ وَلِيِّي وَأَنَا وَلِيُّ الْمُؤْمِنِينَ. وَمَنْ كُنْتُ وَلِيَّهُ فَهَذَا وَلِيُّهُ. اللَّهُمَّ وَالِ مَنْ وَالاهُ وَعَادِ مَنْ عَادَاهُ، وَانْصُرْ مَنْ نَصَرَهُ.»

"I adjure before Allah every one who had heard the messenger of Allah (a.s.) say on the Day of Ghadeer Khum, 'Allah is my guardian and I am the guardian of the believers, and whoever I am his guardian this (Ali) is to be his guardian. O Allah, support whoever supports him, be enemy to whoever shows him enmity, and assist whoever assists him.' (to get up and confirm). (Sa'eed said) Six men from beside me stoop up (and bore witness that they had heard the messenger of Allah (a.s.) say that), and Zayd ibn Yathee' said: Six men from beside me stood up (to confirm).

Amr Tho Murr added (to the tradition),

...أَحِبَّ مَنْ أَحَبَّهُ وَأَبْغِضْ مَنْ أَبْغَضَهُ...

'...love whoever loves him, and hate whoever hates him...'"

This part of the tradition was narrated by Israel from Abu Isaaq that Amr Tho Murr narrated, '*...love whoever loves him...* "

TRADITION NO. 99

أخبرنا علي بن محمد بن علي، قال: حدثنا خلف، قال: حدثنا إسرائيل، قال: حدثنا أبو إسحاق، عن عمرو ذي مر قال:

Ali ibn Mohammad ibn Ali narrated from Khalaf (ibn Tameem) from Israel from Abu Isaaq that Amr Tho Murr said,

شَهِدْتُ عَلِيّاً بِالرَّحْبَةِ يَنْشُدُ أَصْحَابَ مُحَمَّدٍ ﷺ: «أَيُّكُمْ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ يَوْمَ غَدِيرِ خُمٍّ مَا قَالَ؟» فَقَامَ أُنَاسٌ فَشَهِدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ كُنْتُ مَوْلاهُ فَإِنَّ عَلِيّاً مَوْلاهُ. اللَّهُمَّ وَالِ مَنْ وَالاهُ، وَعَادِ مَنْ عَادَاهُ، وَأَحِبَّ مَنْ أَحَبَّهُ، وَأَبْغِضْ مَنْ أَبْغَضَهُ، وَانْصُرْ مَنْ نَصَرَهُ.»

"Once, I saw Ali in the Yard (A wide square between houses and the mosque) adjuring the companions of Muhammad (a.s.) that which of them had heard the messenger of Allah (a.s.) say on the Day of Ghadeer Khum what he had said, and then, many men bore witness that they had heard the messenger of Allah (a.s.) say, 'Whoever I am his guardian Ali is to be his guardian. O Allah, support whoever supports him, be enemy to whoever shows him enmity, love whoever loves him, hate whoever hates him, and assist whoever assists him!'"

The difference between a believer and a hypocrite

TRADITION NO. 100

أخبرنا أبو كريب محمد بن العلاء، قال: حدثنا أبو معاوية، عن الأعمش، عن عدي بن ثابت، عن زر بن حبيش، عن علي كرم الله وجهه قال:

Abu Kurayb Mohammad ibnul Ala' (al-Koofi) narrated from Abu Mu'awiya from al-A'mash from Adiy ibn Thabit from Zirr ibn Hubaysh that Ali (a.s.) said,

وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، إِنَّهُ لَعَهْدُ النَّبِيِّ الأُمِّيِّ ﷺ إِلَيَّ [أَنْ] لاَ يُحِبَّنِي إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضَنِي إِلاَّ مُنَافِقٌ.»

"(I swear)By Him, Who has split the seed (that a tree comes out of it) and created man, it is the covenant of the...Prophet (a.s.) to me that no one loves me but a believer and no one hates me but a hypocrite."

TRADITION NO. 101

أخبرنا واصل بن عبد الأعلى، قال: حدثنا وكيع، عن الأعمش، عن عدي بن ثابت، عن زر بن حبيش، عن علي رضي الله عنه قال:

Wasil ibn Abdul A'la (al-Koofi) narrated from Wakee' from al-A'mash from Adiy ibn Thabit from Zirr ibn Hubaysh that Ali (a.s.) said,

عَهِدَ إِلَيَّ النَّبِيُّ ﷺ أَنَّهُ لاَ يُحِبَّنِي إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضُنِي إِلاَّ مُنَافِقٌ.

"The Prophet (a.s.) confided to me that no one loves me but a believer and no one hates me but a hypocrite."

TRADITION NO. 102

أخبرنا يوسف بن عيسى، قال: أخبرنا الفضل بن موسى، عن الأعمش، عن عدي، عن زر قال: قال علي:

Yusuf ibn Eesa narrated from al-Fadhl ibn Musa from al-A'mash from Adiy from Zirr that Ali (a.s.) said,

إِنَّهُ لَعَهْدُ النَّبِيِّ الأُمِّيِّ ﷺ إِلَيَّ أَنَّهُ «لاَ يُحِبُّكَ إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضُكَ إِلاَّ مُنَافِقٌ.»

"It is the confidence of the... Prophet (a.s.) to me that: 'no one loves you but a believer and no one hates you but a hypocrite.'"

The example of Ali

TRADITION NO. 103

أخبرنا محمد بن عبد الله بن المبارك، قال: حدثنا يحيى بن معين، قال: أخبرنا أبو حفص الأبار، عن الحكم بن عبد الملك، عن الحرث بن حصيرة عن أبي صادق، عن ربيعة بن ناجذ، عن علي رضي الله عنه قال:

(Abu Ja'far) Mohammad ibn Abdullah ibn al-Mubarak (al-Mukharrami) narrated from Yahya ibn Mo'een from (Umar ibn Abdurrahman) Abu Hafs al-Abbaar from al-Hakam ibn Abdul Melik from al-Harith ibn Haseerah from Abu Sadiq from Rabee'ah ibn Najid that Ali (a.s.) said,

قَالَ رَسُولُ اللهِ ﷺ: «يَا عَلِيُّ، فِيكَ مَثَلٌ مِنْ عِيسَى: أَبْغَضَتْهُ الْيَهُودُ حَتَّى بَهَتُوا أُمَّهُ، وَأَحَبَّتْهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِالْمَنْزِلِ الَّذِي لَيْسَ بِهِ.»

"The messenger of Allah (a.s.) said, 'O Ali, there is an example in you from Eesa (Jesus Christ); the Jews hated him (excessively) until they defamed his mother and the Christians loved him (excessively) until they put him in a position that was not his (as the son of God).'"

Ali's close position to the Prophet

TRADITION NO. 104

أخبرنا إسماعيل بن مسعود، قال: حدثنا خالد، قال: حدثنا شعبة، عن أبي إسحاق، عن العلاء:

Isma'eel ibn Mas'ood (al-Basri) narrated from Khalid (ibn al-Harith) from Shu'bah from Abu Isaaq that al-Ala' (ibn Erar) said,

سَأَلَ رَجُلٌ ابْنَ عُمَرَ عَنْ عُثْمَانَ، قَالَ: «كَانَ مِنَ الَّذِينَ تَوَلَّوْا يَوْمَ الْتَقَى الْجَمْعَانِ، فَتَابَ اللهُ عَلَيْه. ثُمَّ أَصَابَ ذَنْباً فَقَتَلُوهُ.» وَسَأَلَهُ عَنْ عَلِيٍّ عليه السلام فَقَالَ: «لاَ تَسْأَلْ عَنْهُ! أَلاَ تَرَى قُرْبَ مَنْزِلَتِه مِنْ رَسُولِ اللهِ ﷺ؟»

"Some man asked (Abdullah) ibn Umar about Uthman, and he said, 'He (Uthman) was from among those who ran away on the day when the two groups (Muslims and polytheists) met (in war), and then, Allah accepted his repentance, and once later, he committed a sin and they (Muslim people) killed him'. Then the man asked him (ibn Umar) about Ali and he said, 'Do not ask about him. Do you not see his close position to the messenger of Allah (a.s.)?'"

TRADITION NO. 105

أخبرنا هلال بن العلاء بن هلال عن حسين عن زهير عن أبي إسحاق عن العلاء بن عرار أنه قال:

Hilal ibn al-Ala' ibn Hilal narrated from Husayn (ibn Ayyash) from Zuhayr (ibn Mu'awiya) from Abu Isaaq that al-Ala' ibn Erar said,

سَأَلْتُ عَبْدَ اللهِ بْنَ عُمَرَ، قُلْتُ: «أَلاَ تُحَدِّثُنِي عَنْ عَلِيٍّ وَعُثْمَانَ؟» قَالَ: «أَمَّا عَلِيٌّ فَهَذَا بَيْتُهُ مِنْ رَسُولِ اللهِ ﷺ، وَلاَ أُحَدِّثُكَ عَنْهُ بِغَيْرِه. وَأَمَّا عُثْمَانُ فَإِنَّهُ أَذْنَبَ يَوْمَ أُحُد ذَنْباً عَظِيماً فَعَفَا اللهُ عَنْهُ. وَأَذْنَبَ فِيكُمْ [ذَنْباً] صَغِيراً فَقَتَلْتُمُوهُ!»

"Once, I asked Abdullah ibn Umar, 'Would you talk to me about Ali and Uthman?' He said, 'As for Ali, this is his house (close position) to the messenger of Allah (a.s.) and I do not

need to talk to you about anything else. But as for Uthman, on the Day (battle) of Uhud, he committed a great sin and Allah forgave him, and then, he committed among you a small sin and you killed him.'"

TRADITION NO. 106

أخبرنا أحمد بن سليمان، قال: حدثنا عبد الله، قال: أخبرنا إسرائيل، عن أبي إسحاق عن العلاء بن العرار قال:

Ahmed ibn Sulayman (ar-Rahaawi) narrated from Ubaydillah (ibn Musa) from Israel from Abu Isaaq that al-Ala' ibn Erar said

سَأَلْتُ ابْنَ عُمَرَ وَهُوَ فِي مَسْجِدِ رَسُولِ اللهِ ﷺ عَنْ عَلِيٍّ وَعُثْمَانَ؟ فَقَالَ: «أَمَّا عَلِيٌّ فَلاَ تَسْأَلْنِي عَنْهُ، وَانظُرْ إِلَى مَنْزِلِهِ مِنْ رَسُولِ اللهِ ﷺ، لَيْسَ فِي الْمَسْجِدِ بَيْتٌ غَيْرُ بَيْتِهِ. وَأَمَّا عُثْمَانُ فَإِنَّهُ أَذْنَبَ ذَنْباً عَظِيماً [تَوَلَّى] يَوْمَ الْتَقَى الْجَمْعَانِ فَعَفَا اللهُ عَنْهُ وَغَفَرَ لَهُ، فَأَذْنَبَ فِيكُمْ دُونَ ذَلِكَ فَقَتَلْتُمُوهُ!»

"Once, I asked ibn Umar, while he was in the Mosque of the messenger of Allah (a.s.), about Ali and Uthman, and he said, 'As for Ali, do not ask me about him. You just see his close house to the messenger of Allah (a.s.). There is no house in the mosque except his house. But as for Uthman, he committed a great sin when he ran away on the day when the two groups (Muslims and polytheists) met (in war) and Allah pardoned him, and then, he committed among you a sin less than that, and you killed him.'"

TRADITION NO. 107

إسماعيل بن يعقوب بن إسماعيل قال: حدثني ابن موسى، قال: حدثني أبي، عن عطاء، عن سعد بن عبيدة قال:

Isma'eel ibn Ya'qoob ibn Isma'eel narrated from ibn Musa (who is Mohammad ibn Musa ibn A'yun) from his father Ata' (ibn as-Saa'ib) that Sa'd ibn Ubaydah said,

جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ فَسَأَلَهُ عَنْ عَلِيٍّ عليه السلام، فَقَالَ: «لاَ تَسْأَلْ عَنْ عَلِيٍّ، وَلَكِنِ انْظُرْ إِلَى بَيْتِهِ مِنْ بُيُوتِ النَّبِيِّ ﷺ.» قَالَ: «فَإِنِّي أُبْغِضُهُ.» قَالَ: «أَبْغَضَكَ اللهُ.»

"One day, some man came to ibn Umar and asked him about Ali, and he said, 'Do not ask me about Ali, but you just see his house (how close) to the houses of the Prophet (a.s.).' The man said, 'But I hate him.' He (ibn Umar) said, 'Then, Allah hates you.'"

TRADITION NO. 108

أخبرني هلال بن العلاء بن هلال، قال: حدثنا حسين، قال: حدثنا زهير، قال: حدثنا أبو إسحاق، قال:

Hilal ibn al-Ala' ibn Hilal narrated from Husayn (ibn Ayyash) from Zuhayr (ibn Mu'awiya) that Abu Isaaq said,

سَأَلَ عَبْدُ الرَّحْمَانِ [بْنُ خَالِدٍ] قُثَمَ بْنَ الْعَبَّاسِ: «مِنْ أَيْنَ وَرِثَ عَلِيٌّ رَسُولَ اللهِ ﷺ؟» قَالَ: «إِنَّهُ كَانَ أَوَّلَنَا بِهِ لُحُوقاً، وَأَشَدَّنَا بِهِ لُزُوقاً.»

"Once, Abu Abdurrahman (ibn Khalid) asked Qutham ibn al-Abbas, 'How did Ali inherit from the messenger of Allah (a.s.)?'. He said, 'He (Ali) was the first of us in joining him (the Prophet) and the most of us in adhering to him.'"

TRADITION NO. 109

أخبرنا هلال بن العلاء، قال: حدثني أبي، قال: حدثنا عبيد الله، عن زيد، عن أبي إسحاق:

Hilal ibn al-Ala' narrated from his father from Ubaydillah (ibn Amr ar-Raqqi) from Zayd ibn Abu Aneesah that Abu Isaaq said,

"Once, it was said to Khalid ibn Qutham, 'Why did Ali inherit from the messenger of Allah (a.s.) away from your grandfather (al-Abbas) who was his (the Prophet) uncle?' He said,

إِنَّ عَلِيّاً كَانَ أَوَّلَنَا بِهِ لُحُوقاً وَأَشَدَّنَا بِهِ لُصُوقاً.

'Ali was the first of us in joining him (the Prophet) and the most of us in adhering to him.'"

TRADITION NO. 110

أخبرني عبدة بن عبد الرحيم، قال: أخبرنا عمر بن محمد، قال: أخبرنا يونس بن أبي إسحاق عن العيزار بن حريث، عن النعمان بن بشير قال:

Abdah ibn Abdurraheem (al-Marwezi) narrated from Amr ibn Mohammad from Younus ibn Abi Isaaq from al-Eezaar ibn Hurayth that an-No'man ibn Basheer said,

إِسْتَأْذَنَ أَبُو بَكْرٍ عَلَى النَّبِيِّ ﷺ فَسَمِعَ صَوْتَ عَائِشَةَ عَالِياً وَهِيَ تَقُولُ: «وَاللهِ، لَقَدْ عَلِمْتُ أَنَّ عَلِيّاً أَحَبُّ إِلَيْكَ مِنْ أَبِي.» فَأَهْوَى إِلَيْهَا أَبُو بَكْرٍ لِيَلْطِمَهَا. وَقَالَ: «يَا ابْنَةَ فُلاَنَةَ، أَرَاكِ تَرْفَعِينَ صَوْتَكِ عَلَى رَسُولِ اللهِ ﷺ؟!» فَأَمْسَكَهُ رَسُولُ اللهِ ﷺ. وَخَرَجَ أَبُو بَكْرٍ مُغْضَباً. فَقَالَ رَسُولُ اللهِ ﷺ: «يَا عَائِشَةُ، كَيْفَ رَأَيْتِنِي أَنْقَذْتُكِ مِنَ الرَّجُلِ؟» ثُمَّ اسْتَأْذَنَ أَبُو بَكْرٍ بَعْدَ ذَلِكَ وَقَدِ اصْطَلَحَ رَسُولُ اللهِ ﷺ وَعَائِشَةُ، فَقَالَ: «أَدْخِلاَنِي فِي السِّلْمِ كَمَا أَدْخَلْتُمَانِي فِي الْحَرْبِ.» فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ فَعَلْنَا.»

"One day, Abu Bakr asked permission to meet the Prophet (a.s.) (in his house), and he heard Aa'isha (Abu Bakr's daughter and the Prophet's wife) shouting loudly, saying (to the Prophet), 'By Allah, I know well that Ali is more beloved to you than my father is.' Abu Bakr hurried toward her to slap her, saying, 'O daughter of so-and-so! I see you raise your voice in the face of the messenger of Allah!' The messenger of Allah (a.s.) held and prevented him from doing that. Abu Bakr left while very angry. The messenger of Allah (a.s.) said, 'O Aa'isha, you saw how I saved you from the man (Abu Bakr)!' Later on, Abu Bakr asked permission to meet the Prophet (a.s.) after he had reconciled with Aa'isha. He said, 'Make me come into peace as you made me come into war!' The messenger of Allah (a.s.) said, 'Yes, we do.'"

TRADITION NO. 111

أخبرني محمد بن آدم، قال: حدثنا ابن غنية، عن أبيه، عن أبي إسحاق الشيباني وهو جميع بن عمير قال:

Mohammad ibn Adam (ibn Sulayman al-Maseesi) narrated from (Yahya ibn Abdul Melik) ibn Abi Ghaniyyah from his father from Abu Isaaq ash-Shaybani that Jumay' (ibn Umayr) said,

دَخَلْتُ مَعَ أُمِّي عَلَىٰ عَائِشَةَ وَأَنَا غُلَامٌ، فَذَكَرْتُ لَهَا عَلِيّاً عليه السلام فَقَالَتْ: «مَا رَأَيْتُ رَجُلاً أَحَبَّ إِلَىٰ رَسُولِ اللهِ ﷺ مِنْهُ، وَلاَ امْرَأَةً أَحَبَّ إِلَىٰ رَسُولِ اللهِ ﷺ مِنِ امْرَأَتِه.»

"When I was a young boy, my mother and I went in to Aa'isha. I mentioned Ali to her, and she said, 'I have never seen a man that was more beloved to the messenger of Allah (a.s.) than he was, nor a woman more beloved to the messenger of Allah (a.s.) than his (Ali) wife (Fatima).'"

TRADITION NO. 112

أخبرنا عمرو بن علي، قال: حدثني عبد العزيز بن الخطاب، قال: حدثني محمد بن إسماعيل بن رجاء الزبيدي، عن أبي إسحاق الشيباني، عن جميع بن عمير قال:

Amr ibn Ali (al-Basri) narrated from Abdul Azeez ibn al-Khattab from Mohammad ibn Isma'eel ibn Rajaa' az-Zabeedi from Abu Isaaq ash-Shaybani that Jumay' ibn Umayr said,

دَخَلْتُ مَعَ أُمِّي عَلَىٰ عَائِشَةَ فَسَمِعْتُهَا تَسْأَلُهَا مِنْ وَرَاءِ الْحِجَابِ عَنْ عَلِيٍّ عليه السلام فَقَالَتْ: «تَسْأَلِينَنِي عَنْ رَجُلٍ مَا أَعْلَمُ أَحَداً كَانَ أَحَبَّ إِلَىٰ رَسُولِ اللهِ ﷺ مِنْهُ، وَلاَ أَحَبَّ إِلَيْهِ مِنِ امْرَأَتِه.»

"One day, I went with my mother to Aa'isha and I heard her (my mother) asking her (Aa'isha) from behind a curtain about Ali. She said, 'You ask me about a man that I have never known anyone more beloved to the messenger of Allah (a.s.) than he was nor than his wife (Fatima) was.'"

TRADITION NO. 113

أخبرني زكريا بن يحيى، قال: أخبرنا إبراهيم بن سعيد قال: حدثنا شاذان، عن جعفر الأحمر، عن عبد الله بن عطاء عن ابن بريدة، قال:

Zakariyya ibn Yahya narrated from Ibraheem ibn Sa'eed from (Aswad ibn Aamir) Shathan from Ja'far (ibn Ziyad) al-Ahmar from Abdullah ibn Ata' that Abu Buraydah said,

جَاءَ رَجُلٌ إِلَىٰ أَبِي فَسَأَلَهُ: أَيُّ النَّاسِ كَانَ أَحَبَّ إِلَىٰ رَسُولِ اللهِ ﷺ؟» فَقَالَ:

«كَانَ أَحَبَّ النَّاسِ إِلَى رَسُولِ اللهِ ﷺ مِنَ النِّسَاءِ فَاطِمَةُ، وَمِنَ الرِّجَالِ عَلِيٌّ.»

"One day, some man came and asked my father, 'Which of people was most beloved to the messenger of Allah (a.s.)?' My father said, 'The most beloved one to the messenger of Allah (a.s.) from among women was Fatima and from among men was Ali.'"

Abu Abdurrahman says: Abdullah ibn Ata' is not so strong (reliable) in narration.

Ali's position to the Messenger of Allah

TRADITION NO. 114

أخبرنا محمد بن وهب، قال: حدثني محمد بن سلمة قال: حدثني عبد الرحيم، قال: حدثني زيد، عن الحرث، عن أبي زرعة بن عمرو بن جرير، عن عبد الله بن يحي، سمع عليا رضي الله عنه يقول:

Mohammad ibn Wahab narrated from Mohammad ibn Salamah from Abu Abdurraheem (Khalid ibn Yazeed) from Zayd (ibn Abi Aneesah) from al-Harith (ibn Yazeed) from Abu Zur'ah ibn Amr ibn Jareer from Abdullah ibn Nujay that Ali said,

كُنْتُ أَدْخُلُ عَلَى نَبِيِّ اللهِ ﷺ؛ فَإِنْ كَانَ يُصَلِّي سَبَّحَ فَدَخَلْتُ، وَإِنْ لَمْ يَكُنْ يُصَلِّي أَذِنَ لِي فَدَخَلْتُ.

"I used to go to the Prophet of Allah (a.s.) every night. If he was offering the prayer, (I waited until) when he finished tasbeeh,[1] and then I came in to him, and if he was not busy offering the prayer, he (immediately) permitted me to come in."

TRADITION NO. 115

أخبرني زكريا بن يحي، قال: محمد بن عبيد وأبو كامل، قال: حدثنا عبد الواحد بن زياد قال: حدثنا عمارة بن القعقاع بن الحرث العكي، عن أبي زرعة بن عمرو بن جرير عن عبد الله بن نجي، قال: قال علي:

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[1] Tasbeeh is some kinds of remembrances (often recited after prayers).

Zakariyya ibn Yahya narrated from Mohammad ibn Ubayd (ibn Hisab al-Basri) and Abu Kamil (Fudhayl ibn Husayn) from Abdul Wahid ibn Ziyad who heard from Umarah ibn al-Qa'qa' from al-Harith (ibn Yazeed) al-Ukli from Abu Zur'ah ibn Amr ibn Jareer from Abdullah ibn Nujay that Ali said,

كَانَ لِي سَاعَةٌ مِنَ السَّحَرِ أَدْخُلُ فِيهَا عَلَىٰ رَسُولِ اللهِ ﷺ؛ فَإِنْ كَانَ فِي صَلَاتِهِ سَبَّحَ، فَكَانَ ذَلِكَ إِذْنُهُ لِي، وَإِنْ لَمْ يَكُنْ فِي صَلَاتِهِ أَذِنَ لِي.

"I had a certain time at the end of night (dawn) where I used to visit the messenger of Allah (a.s.). If he was busy offering his prayer, he recited tasbeeh and that was as sign of his permission to me, and if he was not in his prayer, he (directly) gave me permission."

TRADITION NO. 116

أخبرني محمد بن قدامة قال: أخبرنا جرير عن المغيرة، عن الحرث، عن أبي زرعة بن عمرو ابن جرير، قال حدثنا عبد الله بن نجي عن علي رضي الله قال:

Mohammad ibn Qudamah narrated from Jareer (ibn Abdul Hameed) from Mugheera (ibn Muqassim) from al-Harith (ibn Yazeed) from Abu Zur'ah ibn Amr from Abdullah ibn Nujay that Ali (a.s.) said,

كَانَ لِي مِنْ رَسُولِ اللهِ ﷺ سَاعَةٌ مِنَ السَّحَرِ؛ سَاعَةٌ آتِيهِ فِيهَا، وَإِذَا أَتَيْتُهُ اسْتَأْذَنْتُ، فَإِنْ وَجَدْتُهُ يُصَلِّي سَبَّحَ فَدَخَلْتُ، وَإِنْ وَجَدْتُهُ فَارِغًا أَذِنَ لِي.

"I had a certain time with the messenger of Allah (a.s.) at dawn at which I visited him. When I went to him, I asked permission. If I found him offering prayer, he recited tasbeeh (as a sign of permission) and I went in, and if he was not busy, he permitted me (immediately to come in)."

TRADITION NO. 117

أخبرني محمد بن عبيد، قال: حدثنا ابن عياش، عن المغيرة، عن الحرث العكي عن أبي نجي قال: قال علي رضي الله عنه:

Mohammad ibn Ubayd ibn Muhammad reported from (Abu Bakr) ibn Ayyash from al-Mugheerah from al-Harith al-Ukli from ibn Nujay that Ali said,

كَانَ لِي مِنَ النَّبِيِّ ﷺ مَدْخَلَانِ: مَدْخَلٌ بِاللَّيْلِ وَمَدْخَلٌ بِالنَّهَارِ. فَكُنْتُ إِذَا دَخَلْتُ

بِاللَّيْلِ تَنَحْنَحَ لِي.

"I had two visits to the Prophet (a.s.); one in the night and one in the day. When I came in to him in the night, he hemmed to me (as a sign of permission)."

TRADITION NO. 118

أخبرنا القاسم بن زكريا بن دينار، قال: حدثنا أبو أسامة، قال: حدثني شرحبيل يعني ابن مدرك الجعفي، قال: حدثني عبد الله بن بجر الحضرمي، عن أبيه، قال: قال علي رضي الله عنه:

Al-Qasim ibn Zakariyya ibn Dinar reported from Abu Usamah (Hammaad ibn Usamah) from Shurahbeel (ibn Mudrik al-Ju'fi) from Abdullah ibn Nujay al-Hadhrami from his father that Ali said,

كَانَتْ لِي مَنْزِلَةٌ مِنْ رَسُولِ اللهِ ﷺ لَمْ تَكُنْ لأَحَدٍ مِنَ الْخَلاَئِقِ. فَكُنْتُ آتِيهِ كُلَّ سَحَرٍ فَأَقُولُ: «السَّلاَمُ عَلَيْكَ يَا نَبِيَّ اللهِ.» فَإِنْ تَنَحْنَحَ انْصَرَفْتُ إِلَىٰ أَهْلِي، وَإِلاَّ دَخَلْتُ عَلَيْهِ.

"I had a position near the messenger of Allah (a.s.) that no one of all creation had ever had. I visited him every dawn and said: peace be on you, O Prophet of Allah! If he hemmed, I left back to my family; otherwise, I came in to him."

TRADITION NO. 119

أخبرنا محمد بن بشار، قال: حدثني أبو المساور، قال: حدثنا عوف عن عبد الله بن عمرو بن هند الجملي، عن علي رضي الله عنه قال:

Mohammad ibn Bashshaar narrated from Abul Musawir (al-Fadhl ibn Musawir) from Awf (ibn Abu Jameelah) from Abdullah ibn Amr ibn Hind al-Jamali that Ali (a.s.) said,

كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللهِ ﷺ أَعْطَانِي، وَإِذَا سَكَتُّ ابْتَدَأَنِي.

"Whenever I asked the messenger of Allah (a.s.) (for something), he gave me, and if I kept silent, he took the initiative (to give me)."

TRADITION NO. 120

أخبرنا محمد بن المثنى، قال: حدثنا أبو معاوية، قال: حدثنا الأعمش، عن عمرو بن مرة، عن أبي البختري، عن علي رضي الله عنه قال:

Mohammad ibn al-Muthannah narrated from Abu Mu'awiya from al-A'mash from Amr ibn Murrah from Abul Bakhtari that Ali (a.s.) said,

كُنتُ إِذَا سَأَلْتُ أُعْطِيتُ وَإِذَا سَكَتُّ ابْتُدِيتُ.

"Whenever I asked (the Prophet), I was given, and if I kept silent, the initiative (of giving) was taken for me."

TRADITION NO. 121

أخبرنا يوسف بن سعيد قال: أخبرنا حجاج، قال: حدثنا ابن جريج، عن أبي حرب، عن أبي الأسود ورجل آخر عن زاذان، قال: قال علي رضي الله عنه:

Yousuf ibn Sa'eed narrated from Hajjaj (ibn Muhammad al-A'war) from (Abdul Melik) ibn Jurayj from Abu Harb (ibn Abul Aswad) from Abul Aswad and narrated by some man from Zathan that both narrated that Ali said,

كُنتُ، وَاللهِ، إِذَا سَأَلْتُ أُعْطِيتُ، وَإِذَا سَكَتُّ ابْتُدِيتُ.

"By Allah, whenever I asked (the Prophet (a.s.) for something), I was given, and if I kept silent, the initiative (of giving) was taken for me."

Ali's climbing on the Prophet's shoulders

TRADITION NO. 122

أخبرنا أحمد بن حرب، قال: حدثنا أسباط، عن نعيم بن حكيم المدائني، قال: أخبرنا أبو مريم قال: قال علي رضي الله عنه:

Ahmed ibn Harb narrated from Asbaat (ibn Muhammad) from Nu'aym ibn Hakeem al-Mada'ini from Abu Maryam that Ali (a.s.) said,

إِنْطَلَقْتُ مَعَ رَسُولِ اللهِ ﷺ حَتَّى أَتَيْنَا الْكَعْبَةَ، فَصَعِدَ رَسُولُ اللهِ ﷺ عَلَى مَنْكِبِي فَنَهَضْتُ بِهِ. فَلَمَّا رَأَى رَسُولُ اللهِ ﷺ ضَعْفِي قَالَ لِي: «إِجْلِسْ.» فَجَلَسْتُ. فَنَزَلَ النَّبِيُّ ﷺ [وَجَلَسَ لِي]، فَقَالَ: «إِصْعَدْ عَلَى مَنْكِبِي.» فَنَهَضَ بِي رَسُولُ اللهِ ﷺ، فَإِنَّهُ لَيُخَيَّلُنِي أَنِّي لَوْ شِئْتُ لَنِلْتُ أُفُقَ السَّمَاءِ. فَصَعِدْتُ عَلَى الْكَعْبَةِ وَعَلَيْهَا

تمثَالٌ مِنْ صُفْرٍ أوْ نُحَاسٍ، فَجَعَلْتُ أعَالجُهُ لأُزَيِّلَهُ يميناً وَشمَالاً وَقُدَّاماً وَمِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِه حَتَّى إذَا استَمْكَنْتُ مِنْهُ، قَالَ نَبِيُّ اللهِ ﷺ: «إقْذفْهُ.» فَقَذَفْتُ بِهِ فَكَسَرْتُهُ كَمَا تُكْسَرُ القَوَارِيرُ. ثُمَّ نَزَلْتُ فَانْطَلَقْتُ أنَا وَرَسُولُ اللهِ ﷺ نَستَبِقُ حَتَّى تَوَارَيْنَا بِالْبُيُوتِ خَشْيَةَ أنْ يَلْقَانَا أحَدٌ مِنَ النَّاسِ.

"I accompanied the messenger of Allah (a.s.) until we came to the Kaaba. The messenger of Allah (a.s.) climbed on my shoulders and I got up. When the messenger of Allah (a.s.) saw my weakness, he asked me to sit down. The Prophet of Allah (a.s.) got down and sat for me, saying, 'Ride on my shoulders!' The messenger of Allah (a.s.) got up with me (on his shoulders). I imagined that if I wanted, I would get to the horizon of the heavens. I got on the Kaaba, and there was a statute (idol) of brass or copper. I tried with it to the right and left, from before and behind to remove it. When I was able to do, the Prophet of Allah (a.s.) asked me to throw it down, and I did. I broke it as pots break into pieces. Then, I got down and the messenger of Allah (a.s.) and I hurried back competing with each other until we hid behind houses for fear that someone of people might meet us."

Ali and Fatima

TRADITION NO. 123

أخبرنا حسين بن حريث، قال: أخبرنا الفضل بن موسى، عن الحسين بن واقد، عن عبد الله بن يزيد عن أبيه قال:

Al-Husayn ibn Hurayth reported from al-Fadhl ibn Musa from al-Husayn ibn Waqid from Abdullah ibn Buraydah that his father said,

خَطَبَ أبو بَكْرٍ وَعُمَرُ فَاطِمَةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «إنَّهَا صَغِيرَةٌ.» فَخَطَبَهَا عَلِيٌّ عليه السلام فَزَوَّجَهَا مِنْهُ.

"Abu Bakr and Umar proposed to Fatima (a.s.), and the messenger of Allah (a.s.) said that she was too young yet,

and when Ali asked for her hand, he (the Prophet) married her to him."

TRADITION NO. 124

أخبرنا إسماعيل بن مسعود، قال: حدثنا حاتم بن وردان، قال: حدثنا أيوب السختياني، عن أبي يزيد المدني، عن أسماء بنت عميس قالت:

Isma'eel ibn Mas'ood reported from Hatim ibn Wardaan from Ayyoob as-Sakhtiyani from Abu Yazeed al-Madani that Asma' bint Umays said,

كُنْتُ فِي زِفَافِ فَاطِمَةَ بِنْتِ رَسُولِ اللهِ ﷺ، فَلَمَّا أَصْبَحْنَا جَاءَ النَّبِيُّ ﷺ فَضَرَبَ الْبَابَ، فَفَتَحَتْ لَهُ أُمُّ أَيْمَنَ فَقَالَ: «يَا أُمَّ أَيْمَنَ، ادْعِي لِي أَخِي.» قَالَتْ: «هُوَ أَخُوكَ وَتُنْكِحُهُ؟!» قَالَ: «نَعَمْ يَا أُمَّ أَيْمَنَ.» وَسَمِعْنَ النِّسَاءُ صَوْتَ النَّبِيِّ ﷺ فَتَنَحَّيْنَ. قَالَتْ: وَاخْتَبَأْتُ أَنَا فِي نَاحِيَةٍ. قَالَتْ: فَجَاءَ عَلِيٌّ عليه السلام، فَدَعَا لَهُ رَسُولُ اللهِ ﷺ وَنَضَحَ عَلَيْهِ مِنَ الْمَاءِ ثُمَّ قَالَ: «ادْعُوا لِي فَاطِمَةَ.» فَجَاءَتْ خَرِقَةً مِنَ الْحَيَاءِ، فَقَالَ لَهَا: «قَدْ أَنْكَحْتُكِ أَحَبَّ أَهْلِ بَيْتِي.» وَدَعَا لَهَا وَنَضَحَ عَلَيْهَا مِنَ الْمَاءِ. فَخَرَجَ رَسُولُ اللهِ ﷺ فَرَأَى سَوَاداً فَقَالَ: «مَنْ هَذَا؟» قُلْتُ: «أَسْمَاءُ.» قَالَ: «ابْنَةُ عُمَيْسٍ؟» قُلْتُ: «نَعَمْ.» قَالَ: «كُنْتِ فِي زِفَافِ فَاطِمَةَ بِنْتِ رَسُولِ اللهِ تُكْرِمِينَهُ؟» قُلْتُ: «نعم.» قَالَتْ: فَدَعَا لِي.

"I was present at the wedding of Fatima, the daughter of the messenger of Allah (a.s.). In the morning, the Prophet (a.s.) came and knocked on the door. Umm Ayman opened the door to him and he said, 'Umm Ayman, call my brother to come to me!' She said, 'Is he your brother and you marry him your daughter?!' He said, 'Yes, Umm Ayman!' The women (in the house) heard the Prophet's voice and they hid aside. I (Asma') hid myself in a corner. Ali came (to the messenger of Allah) and the messenger of Allah (a.s.) prayed Allah for him and sprayed on him some of the water (on which he recited du'a), and then said, 'Call Fatima to come to me!' She came melting of shyness. He said to her, 'I have married you to the most beloved one to me of all my family.'

He prayed Allah for her and sprayed on her some of the water. Then, the messenger of Allah (a.s.) went to leave and he saw (someone in) black. He asked, 'Who is this?' I said, 'Asma'.' He said, 'Daughter of Umays?' I said, 'Yes.' He said, 'You were in the wedding of Fatima, daughter of the messenger of Allah, to honor him?' I said, 'Yes.' Then, he prayed Allah for me."

خالفه سعيد بن أبي عروبة فرواه عن أيوب عن عكرمة عن ابن عباس.

Sa'eed ibn Abu Aroobah narrated this tradition in another way from Ayyoob from Ikrimah from ibn Abbas (as the following):

TRADITION NO. 125

أخبرني زكريا بن يحيىٰ، قال: حدثنا محمد بن صدران، قال: حدثنا سهيل بن خلاد العبدي، قال: حدثنا ابن سواع عن سعيد بن أبي عروبة، عن أيوب السختياني، عن عكرمة، عن ابن عباس قال:

Zakariyya ibn Yahya narrated from Mohammad ibn Sudraan from Suhayl ibn Khallad al-Abdi from Mohammad ibn Sawa' from Sa'eed ibn Abu Aroobah from Ayyoob as-Sakhtiyani from Ikrimah that ibn Abbas said,

لَمَّا زَوَّجَ رَسُولُ اللهِ ﷺ فَاطِمَةَ عليها السلام مِنْ عَلِيٍّ عليه السلام كَانَ فِيمَا أَهْدَىٰ مَعَهَا سَرِيراً مَشْرُوطاً وَوِسَادَةً مِنْ أَدِمٍ حَشْوُهَا لِيفٌ، وَقِرْبَةً. قَالَ: وَجَاءُوا بِبَطْحَاءِ الرَّمْلِ فَبَسَطُوهُ فِي الْبَيْتِ، وَقَالَ لِعَلِيٍّ: «إِذَا أَتَيْتَ بِهَا فَلاَ تَقْرَبْهَا حَتَّىٰ آتِيكَ.» فَجَاءَ رَسُولُ اللهِ ﷺ فَدَقَّ الْبَابَ، فَخَرَجَتْ إِلَيْهِ أُمُّ أَيْمَنَ فَقَالَ: «أَثَمَّ أَخِي؟» فَقَالَتْ: «وَكَيْفَ يَكُونُ أَخَاكَ وَقَدْ زَوَّجْتَهُ ابْنَتَكَ؟» قَالَ: «فَإِنَّهُ أَخِي.» قَالَ: ثُمَّ أَقْبَلَ [عَلَى الْبَابِ وَرَأَىٰ سَوَاداً فَقَالَ: «مَنْ هَذَا»؟ قَالَتْ: «أَسْمَاءُ بِنْتُ عُمَيْسٍ.» فَأَقْبَلَ] عَلَيْهَا فَقَالَ لَهَا: «جِئْتِ تُكْرِمِينَ ابْنَةَ رَسُولِ اللهِ ﷺ؟» قَالَتْ: «نَعَمْ.» فَدَعَا لَهَا وَقَالَ لَهَا خَيْراً. ثُمَّ دَخَلَ رَسُولُ اللهِ ﷺ.

"When the messenger of Allah (a.s.) married Fatima to Ali, he donated to her a bed of entwined date-palm leaves, a leather pillow stuffed with date-palm fibers, and a water-skin.

Sand was brought and spread in the yard of the house. The messenger of Allah (a.s.) said to Ali, 'When you bring her (Fatima to the house), do not sleep with her until I come to you.' The messenger of Allah (a.s.) came and knocked on the door, and Umm Ayman came to him. He asked her, 'Is my brother there?' She said to him, 'How is he your brother and you marry him your daughter?' He said, 'Indeed, he is my brother.'

Then, he came toward the door and saw (someone in) black. He asked, 'Who is this?' A woman replied, 'Asma bint Umays.' He came toward her and said, 'Have you come to honor the daughter of the messenger of Allah?' She said, 'Yes.' He prayed Allah for her and said to her some good words, and then he came into the house.

قَالَ: وكَانَ الْيَهُودُ يُوخِذُونَ الرَّجُلَ مِن امْرَأَتِهِ إِذَا دَخَلَ بِهَا. قَالَ: فَدَعَا رَسُولُ اللهِ ﷺ بِتَورٍ مِنْ مَاءٍ فَتَفَلَ فِيهِ وَعَوَّذَ فِيهِ. ثُمَّ دَعَا عَلِيّاً عليه السلام فَرَشَّ مِنْ ذَلِكَ الْمَاءِ عَلَى وَجْهِهِ وَصَدْرِهِ وَذِرَاعَيْهِ. ثُمَّ دَعَا فَاطِمَةَ فَأَقْبَلَتْ تَعَثَّرُ فِي ثَوْبِهَا حَيَاءً مِنْ رَسُولِ اللهِ ﷺ، فَفَعَلَ بِهَا مِثْلَ ذَلِكَ، ثُمَّ قَالَ لَهَا: «إِنِّي وَاللهِ مَا أَلَوْتُ أَنْ أُزَوِّجَكِ خَيْرَ أَهْلِي.» ثُمَّ قَامَ فَخَرَجَ.

The Jews used to prevent man from his wife (on the wedding night through magic or something alike). Therefore, the messenger of Allah (a.s.) asked for a small vessel of water in which he spat and recited some charm on it. Then, he called for Ali to come, and he sprayed from that water on his face, chest, and arms. Then, he called Fatima who came stumbling with her dress because of shyness before the messenger of Allah (a.s.). He did to her the same (as he did to Ali), and said to her, 'By Allah, I have never failed to marry you to the best one of my family.' Then, he left."

TRADITION NO. 126

أخبرنا عمران بن بكار بن راشد، قال: حدثنا أحمد بن خالد، قال: حدثنا محمد عن عبد الله بن أبي نجيح، عن أبيه:

Imran ibn Bakkaar ibn Rashid narrated from Ahmed ibn Khalid from Muhammad (ibn Isaaq) from ibn Abdullah ibn Abu Najeeh that his father said,

أنَّ مُعَاوِيَةَ ذَكَرَ عَلِيَّ بْنَ أبِي طَالِبٍ فَقَالَ سَعْدُ بْنُ أبِي وَقَّاص: وَالله، لَئِنْ تَكُونَ لِي إِحْدَى خِلالِه الثَّلاث أحَبُّ إِلَيَّ مِنْ أنْ يَكُونَ لِي مَا طَلَعَتْ عَلَيْه الشَّمْسُ: لَئِنْ يَكُونَ قَالَ لِي مَا قَالَ لَهُ حِينَ رَدَّهُ مِنْ تَبُوكَ: «أمَا تَرْضَى أنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إلاَّ أنَّهُ لاَ نَبِيَّ بَعْدِي»، أحَبُّ إِلَيَّ مِنْ أنْ يَكُونَ لِي مَا طَلَعَتْ عَلَيْه الشَّمْسُ. وَلَئِنْ يَكُونَ قَالَ لِي مَا قَالَ فِي يَوْمِ خَيْبَر: «لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يُحِبُّ الله وَرَسُولَهُ وَيُحِبُّهُ الله وَرَسُولُهُ، يَفْتَحُ الله عَلَى يَدَيْه، لَيْسَ بِفَرَّارٍ» أحَبُّ إِلَيَّ مِنْ أنْ يَكُونَ لِي مَا طَلَعَتْ عَلَيْه الشَّمْسُ. وَلَئِنْ أكُونَ كُنْتُ صِهْرَهُ عَلَى ابْنَتِهِ وَلِي مِنْهَا مِنَ الْوَلَدِ مَا لَهُ أحَبُّ إِلَيَّ مِنْ أنْ يَكُونَ لِي مَا طَلَعَتْ عَلَيْه الشَّمْسُ.

“One day, Mu’awiya spoke ill of Ali ibn Abi Talib, and Sa’d ibn Abi Waqqas said, ‘By Allah, if one of his (Ali) three virtues became mine, it would be more beloved to me than all that on which the sun shines; if he (the Prophet) had said to me what he had said to him (Ali) when he (the Prophet) made him (Ali) go back from (the battle) of Tabook, ‘Are you not pleased to be to me as was Aaron to Mosses except that there shall be no prophet after me?’, it would have been more beloved to me than all that on which the sun shines, and if he had said to me what he had said (about him) on the Day of Khaybar, ‘I will give the banner to a man who loves Allah and His messenger and Allah and His messenger love him, at whose hands Allah will grant victory, and who is not a runner away’, it would have been more beloved to me than

all that on which the sun shines, and if I had been his son-in-law to his daughter and had had from her children as he had, it would have been more beloved to me than all that on which the sun shines.'"

Fatima is the principal of the women of Paradise

TRADITION NO. 127

أخبرنا محمد بن بشار، قال: أخبرنا عبد الوهاب، قال: أخبرنا محمد بن عمرو، عن أبي سلمة، عن عائشة قالت:

Mohammad ibn Bashshaar reported from Abdul Wahhaab (ibn Abdul Majeed) from Mohammad ibn Amr (al-Laythi) from Abu Salamah that Aa'isha said,

مَرِضَ رَسُولُ اللهِ ﷺ فَجَاءَتْ فَاطِمَةُ ؈ فَأَكَبَّتْ عَلَى رَسُولِ اللهِ ﷺ، فَسَارَّهَا فَبَكَتْ. ثُمَّ أَكَبَّتْ عَلَيْهِ فَسَارَّهَا فَضَحِكَتْ. فَلَمَّا تُوُفِّيَ النَّبِيُّ ﷺ سَأَلْتُهَا فَقَالَتْ: «لَمَّا أَكْبَبْتُ عَلَيْهِ أَخْبَرَنِي أَنَّهُ مَيِّتٌ مِنْ وَجَعِهِ ذَلِكَ فَبَكَيْتُ، ثُمَّ أَكْبَبْتُ عَلَيْهِ فَأَخْبَرَنِي أَنِّي أَسْرَعُ أَهْلِ بَيْتِهِ [بِهِ] لُحُوقاً، وَأَنِّي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ إِلاَّ مَرْيَمَ بِنْتَ عِمْرَانَ فَرَفَعْتُ رَأْسِي فَضَحِكْتُ.»

"The messenger of Allah (a.s.) fell sick and Fatima visited him. She bent down on him, and he whispered to her of something, and she wept. Then, she bent down on him, he whispered to her of something, and she smiled. When the Prophet (a.s.) died, I (Aa'isha) asked her (about that), and she said, 'When first I bent down on him, he told me that he would die of that sickness; therefore, I wept. And then, I bent down on him, and he told me that I would be the first one of his family to join him (die after him) and that I was the principal of the women of the Paradise...therefore, I raised my head and smiled.'"

TRADITION NO. 128

أخبرنا هلال بن بشر، قال: حدثنا محمد بن خالد، قال: قال لي موسى بن يعقوب، قال: حدثني هاشم بن هاشم، عن عبد الله بن وهب، أن أم سلمة أخبرته:

Hilal ibn Bishr reported from Muhammad ibn Khalid from Musa ibn Ya'qoob from Hashim ibn Hashim from Abdullah ibn Wahab (ibn Zam'ah) that Umm Salamah said to him,

أَنَّ رَسُولَ اللهِ ﷺ دَعَا فَاطِمَةَ عليها السلام فَنَاجَاهَا فَبَكَتْ، ثُمَّ حَدَّثَهَا فَضَحِكَتْ. قَالَتْ أُمُّ سَلَمَةَ: فَلَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ سَأَلْتُهَا عَنْ بُكَائِهَا وَضَحِكِهَا؟ فَقَالَتْ: «أَخْبَرَنِي رَسُولُ اللهِ ﷺ أَنَّهُ يَمُوتُ، فَبَكَيتُ، ثُمَّ أَخْبَرَنِي رَسُولُ اللهِ ﷺ أَنِّي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ بَعْدَ مَرْيَمَ ابْنَةِ عِمْرَانَ فَضَحِكْتُ.»

"The messenger of Allah (a.s.) sent for Fatima and he whispered to her of something and she wept, and then he told her of something and she smiled. When the messenger of Allah (a.s.) died, I asked her about her weeping and smiling and she said, 'First, the messenger of Allah (a.s.) told me that he would die soon and I wept, and then, he told me that I would be the principal of the women of the Paradise except for Mary daughter of Imran, and so I smiled.'"

TRADITION NO. 129

أخبرنا إسحاق بن إبراهيم، قال: أخبرنا جرير، عن يزيد، عن عبد الرحمان بن أبي نعيم، عن أبي سعيد قال: قال رسول الله صلى الله عليه (وآله) وسلم:

Isaaq ibn Ibraheem (ibn Rahwayh) reported from Jareer (ibn Abdul Hameed) from Yazeed (ibn Abu Ziyad) from Abdurrahman ibn Abi Nu'aym from Abu Sa'eed that the messenger of Allah (a.s.) said,

الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ، وَفَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ إِلاَّ مَا كَانَ مِنْ مَرْيَمَ ابْنَةِ عِمْرَانَ.

"Al-Hasan and al-Husayn are the masters of the youth of Paradise and Fatima is the principal of the women of Paradise except for that of Mary daughter of Imran"

Fatima is the principal of the women of the Ummah

TRADITION NO. 130

أخبرنا محمد بن منصور، قال: حدثنا الزهيري محمد بن عبد الله، قال: أخبرني أبو جعفر، قال: حدثني أبو حازم، عن أبي هريرة قال:

Muhammad ibn Mansoor (at-Toosi) narrated from az-Zubayri Muhammad ibn Abdullah (ibn az-Zubayr Abu Ahmed) from Abu Ja'far (Muhammad ibn Marwan) from Abu Hazim (Salamah ibn Dinar) that Abu Hurayra said,

أَبْطَأَ رَسُولُ اللهِ ﷺ عَنَّا يَوْماً صَدْرَ النَّهَارِ، فَلَمَّا كَانَ الْعَشِيُّ قَالَ لَهُ قَائِلُنَا: «يَا رَسُولَ اللهِ، قَدْ شَقَّ عَلَيْنَا لَمْ نَرَكَ الْيَوْمَ.» قَالَ: «إِنَّ مَلَكاً مِنَ السَّمَاءِ لَمْ يَكُنْ رَآنِي، فَاسْتَأْذَنَ اللهَ فِي زِيَارَتِي، فَأَخْبَرَنِي ـ أَوْ: بَشَّرَنِي ـ أَنَّ فَاطِمَةَ ابْنَتِي سَيِّدَةُ نِسَاءِ أُمَّتِي، وَأَنَّ حَسَناً وَحُسَيْناً سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.»

"One day, the messenger of Allah (a.s.) did not come to us all the day, and in the night, one of us said to him, 'O messenger of Allah, it was very difficult to us that we did not see you this day.' He said, 'An angel from heavens, who did not see me, ask permission of Allah to visit me. He told me (or brought me good tidings) that Fatima my daughter is the principal of the women of my nation and that Hasan and Husayn are the masters of the youth of Paradise.'"

TRADITION NO. 131

أخبرنا أحمد بن سليمان، قال: أخبرنا نعيم الفضل بن زكريا. قال: أخبرنا زكريا، عن فراس، عن الشعبي، عن مسروق، عن عائشة قالت:

Ahmed ibn Sulayman reported from Abu Nu'aym al-Fadhl ibn Dukayn from Zakariyya (ibn Abu Za'idah) from Firas (ibn Yahya) from ash-Sha'biy from Masrooq that Aa'isha said,

أَقْبَلَتْ فَاطِمَةُ ﷺ [تَمْشِي] كَأَنَّ مَشْيَتَهَا مَشْيَةُ رَسُولِ اللهِ ﷺ، فَقَالَ: «مَرْحَباً بِابْنَتِي.» ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْعَنْ شِمَالِهِ. ثُمَّ أَسَرَّ إِلَيْهَا حَدِيثاً فَبَكَتْ، فَقُلْتُ

لَهَا: «إِسْتَخَصَّكِ رَسُولُ اللهِ ﷺ بِحَدِيثِهِ وَتَبْكِينَ؟» ثُمَّ أَنَّهُ أَسَرَّ إِلَيْهَا حَدِيثاً فَضَحِكَتْ. فَقُلْتُ لَهَا: «مَا رَأَيْتُ كَالْيَوْمِ فَرَحاً أَقْرَبَ مِنْ حُزْنٍ!» وَسَأَلْتُهَا عَمَّا قَالَ، فَقَالَتْ: «مَا كُنْتُ لأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ.» حَتَّى إِذَا قُبِضَ، سَأَلْتُهَا، فَقَالَتْ: «إِنَّهُ أَسَرَّ إِلَيَّ فَقَالَ: «إِنَّ جَبْرَئِيلَ كَانَ يُعَارِضُنِي بِالْقُرْآنِ كُلَّ سَنَةٍ مَرَّةً، وَإِنَّهُ عَارَضَنِي بِهِ الْعَامَ مَرَّتَيْنِ، وَمَا أَرَانِي إِلاَّ قَدْ حَضَرَ أَجَلِي، وَإِنَّكِ أَوَّلُ أَهْلِ بَيْتِي لِحَاقاً بِي، وَنِعْمَ السَّلَفُ أَنَا لَكِ.»» قَالَتْ: «فَبَكَيْتُ لِذَلِكَ. ثُمَّ قَالَ: «أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ هَذِهِ الأُمَّةِ أَوْ نِسَاءِ الْمُؤْمِنِينَ؟»» قَالَتْ: «فَضَحِكْتُ.»

"Fatima came walking and her gait was like the gait of the messenger of Allah (a.s.). He (the messenger of Allah) said, 'Welcome my daughter!' He seated her at his right (or left). He confided to her something and she wept. I asked her, 'The messenger of Allah confides only to you something and you weep?!' Then again, he confided to her something and she smiled. I said to her, 'I have not seen like today a delight that is nearer to sorrow.' I asked her about what he said to her, and she said, 'I would never reveal the secret of the messenger of Allah.' When he died, I asked her (about that) and she said, 'He said to me, 'Gabriel used to review the Qur'an to me once every year, but this year, he reviewed it to me twice. I do not think except that my death is about to come soon and that you shall be the first one from my family to join me (die after me) and I am the best precedent to you.' So I wept for that. Then, he said, 'Are you not pleased to be the principal of the women of this nation (or the women of the believers)?' Therefore, I smiled.'"

TRADITION NO. 132

أخبرنا محمد بن معمر، قال: حدثنا أبو داود، حدثنا أبو عوانة، عن فراس، عن الشعبي، عن مسروق قال: أخبرتني عائشة قالت:

Mohammad ibn Mu'ammar (al-Bahrani) narrated from Abu Dawood (at-Tayalisi) from Abu Awanah from Firas from ash-Sha'biy from Masrooq that Aa'isha said to him,

كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ جَمِيعاً لَمْ تُغَادِرْ مِنَّا [امْرَأَةٌ] وَاحِدَةٌ، فَجَاءَتْ فَاطِمَةُ تَمْشِي، وَلاَ وَاللهِ، أَنْ تُخْطِىءَ مِشْيَتُهَا [مِنْ] مِشْيَةِ رَسُولِ اللهِ ﷺ. حَتَّى انْتَهَتْ إِلَيْهِ، فَقَالَ: «مَرْحَباً بِابْنَتِي.» فَأَقْعَدَهَا عَنْ يَمِينِهِ أَوْ يَسَارِهِ، ثُمَّ سَارَّهَا بِشَيْءٍ فَبَكَتْ بُكَاءً شَدِيداً. ثُمَّ سَارَّهَا بِشَيْءٍ فَضَحِكَتْ. فَلَمَّا قَامَ رَسُولُ اللهِ ﷺ قُلْتُ لَهَا: «خَصَّكِ رَسُولُ اللهِ ﷺ مِنْ بَيْنِنَا بِالسِّرَارِ وَأَنْتِ تَبْكِينَ؟! أَخْبِرِينِي مَا قَالَ لَكِ؟» قَالَتْ: «مَا كُنْتُ لأُفْشِيَ عَلَى رَسُولِ اللهِ ﷺ سِرَّهُ.» فَلَمَّا تُوُفِّيَ قُلْتُ لَهَا: «أَسْأَلُكِ بِالَّذِي [لِي] عَلَيْكِ مِنَ الْحَقِّ، مَا الَّذِي سَارَّكِ بِهِ رَسُولُ اللهِ ﷺ؟» قَالَتْ: «أَمَّا الآنَ فَنَعَمْ. سَارَّنِي مَرَّتَهُ الأُولَى فَقَالَ: «إِنَّ جِبْرِيلَ عليه السلام كَانَ يُعَارِضُنِي بِالْقُرْآنِ فِي كُلِّ عَامٍ مَرَّةً، وَإِنَّهُ عَارَضَنِي بِهِ الْعَامَ مَرَّتَيْنِ، وَلاَ أَرَى الأَجَلَ إِلاَّ قَدِ اقْتَرَبَ، فَاتَّقِي اللهَ وَاصْبِرِي.» [فَبَكَيتُ] ثُمَّ قَالَ: «يَا فَاطِمَةُ، أَمَا تَرْضَيْنَ أَنَّكِ سَيِّدَةُ نِسَاءِ هَذِهِ الأُمَّةِ أَوْ: نِسَاءِ الْعَالَمِينَ؟» فَضَحِكْتُ.»

"We (wives of the Prophet) all were with the messenger of Allah (a.s.) and no one of us had left anywhere when Fatima came one day walking. By Allah, her gait was not any bit different from the gait of the messenger of Allah (a.s.). When she was near him, he said, 'Welcome my daughter!' He seated her at his right (or left). He confided to her something, and she wept bitterly, and then, he confided something to her, and she smiled. When the messenger of Allah (a.s.) left, I said to her, 'The messenger of Allah (a.s.) confided secrets only to you from among us and you weep?! Tell me what he said to you!' She said, 'I would never reveal

a secret of the messenger of Allah.' When he died, I said to her, 'I adjure you by my right on you that you tell me of what the messenger of Allah had confided to you.' She said, 'As for now, yes, I will do. In the first time, he said to me, 'Gabriel used to review the Qur'an to me once a year, but this year, he reviewed it to me twice, and I do not think except that my death is coming soon, so you fear Allah and be patient.' Then, he said, 'O Fatima, are you not pleased that you are the principal of the women of this nation- or the women of the worlds?' therefore, I smiled.'"

Fatima is a part of the Messenger of Allah

TRADITION NO. 133

أخبرنا قتيبة بن سعيد، قال: حدثنا الليث، عن ابن أبي مليكة، عن المسور بن مخرمة قال:

Qutaybah ibn Sa'eed reported from al-Layth (ibn Sa'd) from (Abdullah ibn Ubaydillah) ibn Abi Mulaykah that al-Miswar ibn Makhramah said,

سَمِعْتُ رَسُولَ اللهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: «إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ. فَلاَ آذَنُ ثُمَّ لاَ آذَنُ إِلاَّ أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ. فَإِنَّمَا هِيَ بِضْعَةٌ مِنِّي؛ يُرِيبُنِي مَا رَابَهَا وَيُؤْذِينِي مَا آذَاهَا.»

"Once, I heard the messenger of Allah (a.s.) from on the minbar saying, 'The bani (family of) Hisham ibn al-Mugheerah have asked me to permit them to marry their daughter to Ali ibn Abi Talib. Surely, I do not permit and will never permit, except when ibn Abi Talib wants to divorce my daughter and gets married to their daughter. Certainly, she (Fatima) is a part of me; whatever troubles her troubles me and whatever harms her harms me.'"

TRADITION NO. 134

أخبرنا أحمد بن سليمان، قال: حدثنا يحيٰ بن آدم، قال: حدثنا بشر بن السري، قال: حـدثنا ليث بن سعيد، قال: سمعت ابن أبي مليكة يقول: سمعت المسور بن مخرمة يقول:

Ahmed ibn Sulayman informed us that he heard from Yahya ibn Adam who heard from Bishr ibn as-Sariy who heard from Layth ibn Sa'd who heard from ibn Abi Mulaykah that al-Miswar ibn Makhramah said,

سَمِعْتُ رَسُولَ اللهِ ﷺ بِمَكَّةَ يَخْطُبُ، ثُمَّ قَالَ: «إِنَّ بَنِي هِشَامٍ اسْتَأْذَنُونِي فِـي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيّاً وَإِنِّي لاَ آذَنُ ثُمَّ لاَ آذَنُ إِلاَّ أَنْ يُرِيـدَ ابْـنُ أَبِـي طَالِـبٍ أَنْ يُفَارِقَ ابْنَتِي وَأَنْ يَنْكِحَ ابْنَتَهُمْ.» ثُمَّ قَالَ: «إِنَّ فَاطِمَةَ مُضْغَةٌ - أَوْ بِضْعَةٌ - مِنِّـي؛ يُؤْذِينِي مَا آذَاهَا وَيُرِيبُنِي مَا رَابَهَا. وَمَا كَانَ لَهُ أَنْ يَجْمَـعَ بَـيْنَ بِنْـتِ عَـدُوِّ اللهِ وَبَيْنَ ابْنَةِ رَسُولِ اللهِ.»

"I heard the messenger of Allah (a.s.) making a speech in Mecca, and then he said, 'The bani Hisham have asked my permission to marry their daughter to Ali. Surely, I do not permit and will not permit, except if ibn Abi Talib wants to leave my daughter and get married to their daughter.' Then he said, 'Fatima is a part of me; whatever troubles her troubles me and whatever harms her harms me. He (Ali) has no right to gather together the daughter of the enemy of Allah and the daughter of the messenger of Allah.'"

TRADITION NO. 135

حدثنا الحرث بن مسكين قرأته عليه وأنا أسمع، عن سفيان عن عمرو، عن ابـن أبي مليكـة، عن المسور بن مخرمة: إن النبي صلى الله عليه (وآله) وسلم قال:

It was read to al-Harith ibn Miskeen, while I was listening, (a tradition) from Sufyan (ibn Uyaynah) from Amr (ibn Dinar) from ibn Abi Mulaykah from al-Miswar ibn Makhramah that the Prophet (a.s.) said,

إِنَّ فَاطِمَةَ بِضْعَةٌ مِنِّي؛ مَنْ أَغْضَبَهَا أَغْضَبَنِي.

"Fatima is a part of me; whoever displeases her displeases me."

TRADITION NO. 136

أخبرنا محمد بن خالد، قال: حدثنا بشر بن شعيب، عن أبيه عن الزهري قال: أخبرني علي بن الحسين أن المسور بن مخرمة أخبره أن رسول الله صلى الله عليه (وآله) وسلم قال:

Muhammad ibn Khalid reported from Bishr ibn Shu'ayb (ibn Abu Hamza al-Himsi) from his father from az-Zuhri from Ali ibn Husayn that al-Miswar ibn Makrama narrated that the messenger of Allah (a.s.) said,

إِنَّ فَاطِمَةَ مُضْغَةٌ مِنِّي.

"Fatima is a part of me."

TRADITION NO. 137

أخبرنا عبد الله بن سعد بن إبراهيم بن سعد، قال: أخبرنا عمي، عن الوليد بن كثير، عن محمد بن عمرو بن طلحة، أنه حدثه أن ابن شهاب حدثه أن علي بن الحسين حدثه أن المسور بن مخرمة قال:

Ubaydillah ibn Sa'd ibn Ibraheem ibn Sa'd reported from his uncle (Ya'qoob) who heard from al-Waleed ibn Katheer from Muhammad ibn Amr ibn Talhalah from ibn Shihab (az-Zuhri) from Ali ibn Husayn that al-Miswar ibn Makhramah said,

سَمِعْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ عَلَى مِنْبَرِهِ هَذَا وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ فَقَالَ: «إِنَّ فَاطِمَةَ مُضْغَةٌ مِنِّي.»

"Once, I heard the messenger of Allah (a.s.) making a speech from on his minbar, and I was then a teenager. He said, 'Fatima is a part of me.'"

Ali and his sons, Al-Hasan and al-Husayn

TRADITION NO. 138

أخبرنا أحمد بن بكار، قال: أخبرنا محمد بن سلمة، عن ابن إسحاق، عن يزيد بن عبد الله بن قسيط، عن محمد بن أسامة بن زيد، عن أبيه قال: قال رسول الله صلى الله عليه (وآله) وسلم:

Ahmed ibn Bakkaar (al-Harraani) reported from Muhammad ibn Salamah from (Muhammad) ibn Isaaq from Yazeed ibn Abdullah ibn Qusayt from

Muhammad ibn Usamah ibn Zayd from his father that the messenger of Allah (a.s.) said to Ali,

أَمَّا أَنْتَ يَا عَلِيُّ فَخَتَنِي وَأَبُو وَلَدَيَّ وَأَنْتَ مِنِّي وَأَنَا مِنْكَ.

"As for you Ali, you are my son-in-law and the father of my two sons, and you are from me and I am from you."

The Prophet says: al-Hasan and al-Husayn are my sons

TRADITION NO. 139

أخبرنا القاسم بن زكريا بن دينار، قال: حدثنا خالد بن مخلد قال: حدثنا موسى، عن عبد الله بن أبي بكر بن زيد بن المهاجر قال: أخبرني مسلم بن أبي سهل النبال، (قال): أخبرني الحسن بن أسامة بن زيد بن حارثة، قال: أخبرني أسامة بن زيد قال:

Al-Qasim ibn Zakariyya ibn Dinar told me that he heard from Khalid ibn Mukhallad who heard from Musa (ibn Ya'qoob az-Zam'iy) from Abdullah ibn Abi Bakr ibn Zayd ibn al-Muhajir from Muslim ibn Abi Sahl an-Nabbaal from Hasan ibn Usamah ibn Zayd ibn Harithah that Usamah ibn Zayd said,

طَرَقْتُ رَسُولَ اللهِ ﷺ ذَاتَ لَيْلَةٍ لِبَعْضِ الْحَاجَةِ، فَخَرَجَ وَهُوَ مُشْتَمِلٌ عَلَى شَيْءٍ لاَ أَدْرِي مَا هُوَ. فَلَمَّا فَرِغْتُ مِنْ حَاجَتِي قُلْتُ: «مَا هَذَا الَّذِي أَنْتَ مُشْتَمِلٌ عَلَيْهِ؟» فَكَشَفَهُ، فَإِذَا الْحَسَنُ وَالْحُسَيْنُ عَلَى وِرِكَيْهِ، فَقَالَ: «هَذَانِ ابْنَايَ وَابْنَا ابْنَتِي. اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا. اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا.»

"One night, I went to the messenger of Allah (a.s.) for some need. He came out to me covering something (under his clothes) that I did not know what it was. When I finished my need, I said, 'What is this that you are covering?' He uncovered it and it appeared that it was al-Hasan and al-Husayn sitting on his hips. He said, 'These are my two sons and sons of my daughter. O Allah, You know that I love them, so love them! O Allah, You know that I love them, so love them!'"

Al-Hasan and al-Husayn are the masters of the youth of Paradise

TRADITION NO. 140

أخبرنا عمرو بن منصور، قال: حدثنا أبو نعيم، قال: حدثنا يزيد بن مردانبة، عن عبد الرحمان بن أبي نعم، عن أبي سعيد الخدري قال: قال رسول الله صلى الله عليه (وآله) وسلم:

Amr ibn Mansoor told us he heard from Abu Nu'aym who heard from Yazeed ibn Mardanbeh from Abdurrahman ibn Abi Nu'm from Abu Sa'eed al-Khudri that the messenger of Allah (a.s.) said,

الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

"Al-Hasan and al-Husain are the masters of the youth of Paradise."

TRADITION NO. 141

أخبرنا محمد بن إسماعيل بن إبراهيم، قال: حدثنا أبو نعيم عن سفيان عن يزيد بن أبي زياد عن إبي نعم عن أبي سعيد الخدري عن النبي صلى الله عليه (وآله) وسلم قال:

Muhammad ibn Isma'eel ibn Ibraheem told me from Abu Nu'aym from Sufyan (ath-Thawri) from Yazeed ibn Abi Ziyad from Abu Nu'm from Abu Sa'eed al-Khudri that the messenger of Allah (a.s.) said,

الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

"Al-Hasan and al-Husayn are the masters of the youth of Paradise."

TRADITION NO. 142

أخبرنا أحمد بن حرب، قال: ابن فضيل، عن يزيد عن عبد الرحمان بن أبي نعم، عن أبي سعيد الخدري عن النبي صلى الله عليه (وآله) وسلم قال:

Ahmed ibn Harb narrated from (Muhammad) ibn Fudhayl from Yazeed (ibn Abi Ziyad) from Abdurrahman ibn Abi Nu'm fro Abu Sa'eed al-Khudri that the messenger of Allah (a.s.) said,

إِنَّ حَسَناً وَحُسَيْناً سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

"Hasan and Husayn are the masters of the youth of Paradise."

Except those whom he excluded.

TRADITION NO. 143

أخبرنا يعقوب بن إبراهيم ومحمد بن آدم، عن مروان، عن الحكم بن عبد الرحمان، عن أبيه، عن أبي سعيد الخدري قال: قال رسول الله صلى الله عليه (وآله) وسلم:

Ya'qoob ibn Ibraheem and Muhammad ibn Adam told us from Marwan (ibn Mu'awiya) from al-Hakam ibn Abdurrahman (who is ibn Abi Nu'm) from his father from Abu Sa'eed al-Khudri that the messenger of Allah (a.s.) said,

الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ إِلاَّ ابْنَـيِ الْخَالَـةِ عِيسَى بْـنَ مَـرْيَمَ وَيَحْيَى بْنَ زَكَرِيَّا.

"Al-Hasan and al-Husayn are the masters of the youth of Paradise, except the two cousins (from maternal aunts); Jesus son of (blessed) Mary and Yahya son of Zakariyya."

The Prophet says: al-Hasan and al-Husayn are my pleasures in this world

TRADITION NO. 144

أخبرنا محمد بن عبد الأعلى، قال: أخبرنا خالد، قال: لي أشعث عن الحسن عن بعض أصحاب النبي صلى الله عليه (وآله) وسلم قال، يعني أنس بن مالك، قال:

Muhammad ibn Abdul A'la narrated from Khalid (ibn al-Harith) from Ash'ath (ibn Abdul Melik) from al-Hasan (al-Basri) that one of the Prophet's companions-he means Anas ibn Malik- said,

دَخَلْنَا ـ أَوْ رُبَّمَا: دَخَلْتُ ـ عَلَى رَسُولِ اللهِ ﷺ وَالْحَسَنُ وَالْحُسَيْنُ يَنْقَلِبَانِ عَلَى بَطْنِهِ [قَالَ:] وَيَقُولُ: «رَيْحَانَتَايَ مِنْ هَذِهِ الأُمَّةِ.»

"One day, we went (or he might say: I went) to the messenger of Allah (a.s.) while al-Hasan and al-Husayn were playing on his abdomen. He said, 'They are my pleasures from this nation.'"

TRADITION NO. 145

أخبرنا إبراهيم بن يعقوب، قال: لي وهب بن جرير أن أباه حدثه قال: سمعت محمد بن عبد الله أبي يعقوب، عن ابن أبي نعم قال:

Ibraheem ibn Ya'qoob narrated from Wahab ibn Jareer (ibn Hazim) from his father from Muhammad ibn Abdullah ibn Abi Ya'qoob that (Abdurrahman) ibn Abi Nu'm said,

كُنْتُ عِنْدَ ابْنِ عُمَرَ فَأَتَاهُ رَجُلٌ فَسَأَلَهُ عَنْ دَمِ الْبَعُوضِ يَكُونُ فِي ثَوْبِهِ؛ أَيُصَلِّي فِيهِ. فَقَالَ ابْنُ عُمَرَ: «مِمَّنْ أَنْتَ؟» قَالَ: «مِنْ أَهْلِ الْعِرَاقِ.» قَالَ: «مَنْ يُعْذِرُنِي مِنْ هَذَا! يَسْأَلُنِي عَنْ دَمِ الْبَعُوضِ وَقَدْ قَتَلُوا ابْنَ رَسُولِ اللهِ ﷺ؟! سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «هُمَا رَيْحَانَتَايَ مِنَ الدُّنْيَا.»»

"One day, I was with Ibn Umar when some man came and asked him if there was some blood of a mosquito on his clothes whether he could or not offer the prayer with those clothes. Ibn Umar asked him, 'Where are you from?' The man said, 'From Iraq.' Ibn Umar said, 'Who can excuse me before this one (how odd)?! He asks me about the blood of a mosquito whereas they (the people of Iraq) have killed the son of the messenger of Allah (a.s.)! I heard the messenger of Allah (a.s.) saying, 'They both (al-Hasan and al-Husayn) are my pleasures from all this world.'"

Ali is dearer and Fatima is more beloved

TRADITION NO. 146

أخبرني زكريا بن يحيىٰ بن أبي عمر، قال: حدثنا سفيان، عن أبي نجيح، عن أبيه، عن رجل قال:

Zakariyya ibn Yahya narrated from (Muhammad ibn Yahya) ibn Abi Umar from Sufyan (ibn Uyaynah) from (Abdullah) ibn Abi Najeeh from some man who said,

سَمِعْتُ عَلِيّاً ﵇ عَلَى الْمِنْبَرِ بِالْكُوفَةِ يَقُولُ: خَطَبْتُ إِلَى رَسُولِ اللهِ ﷺ فَاطِمَةَ ﵆ فَزَوَّجَنِي، فَقُلْتُ: «يَا رَسُولَ اللهِ، أَنَا أَحَبُّ إِلَيْكَ أَمْ هِيَ؟» فَقَالَ: «هِيَ أَحَبُّ إِلَيَّ مِنْكَ وَأَنْتَ أَعَزُّ عَلَيَّ مِنْهَا.»

"Once, I heard Ali from on the minbar (of the mosque) of Kufa, saying, 'I asked the messenger of Allah (a.s.) for

Fatima's hand and he married her to me. I said, 'O messenger of Allah, am I more beloved to you or she is?' He said, 'She is more beloved to me than you are, and you are dearer to me than she is.'"

TRADITION NO. 147

حدثنا عبد الأعلى بن واصل بن عبد الأعلى قال لي: علي بن ثابت، قال: أخبرنا منصور بن الأسود، عن يزيد بن أبي زياد، عن سليمان بن عبد الله بن الحرث، عن جده، عن علي رضي الله عنه قال:

Abdul A'la ibn Wasil ibn Abdul A'la informed us that he heard from Ali ibn Thabit who heard from Mansoor ibn Abul Aswad from Yazeed ibn Abi Ziyad from Sulayman ibn Abdullah ibn al-Harith (ibn Nawfal) from his grandfather that Ali (a.s.) said,

مَرِضْتُ فَعَادَنِي رَسُولُ اللهِ ﷺ، فَدَخَلَ عَلَيَّ وَأَنَا مُضْطَجِعٌ، فَاتَّكَأَ إِلَىٰ جَنْبِي، ثُمَّ سَجَّانِي بِثَوْبِهِ. فَلَمَّا رَآنِي قَدْ هَدَأْتُ قَامَ إِلَىٰ الْمَسْجِدِ يُصَلِّي. فَلَمَّا قَضَىٰ صَلاَتَهُ جَاءَ فَرَفَعَ الثَّوْبَ عَنِّي وَقَالَ: «قُمْ يَا عَلِيُّ، فَقَدْ بَرِئْتَ.» فَقُمْتُ كَأَنَّمَا لَمْ أَشْتَكِ شَيْئاً قَبْلَ ذَلِكَ، فَقَالَ: «مَا سَأَلْتُ رَبِّي شَيْئاً فِي صَلاَتِي إِلاَّ أَعْطَانِي، وَمَا سَأَلْتُ شَيْئاً إِلاَّ وَقَدْ سَأَلْتُ لَكَ.»

"One day, I fell sick and the messenger of Allah (a.s.) visited me. He came in to me while I was lying down. He leaned beside and covered me with his garment. When he saw me become better, he went to the mosque to offer the prayer. After finishing the prayer, he came back and took the garment off me, saying, 'Get up Ali! You have recovered.' I got up as if I had not suffering anything. He said, 'I did never ask my Lord for anything in my prayers except that He gave it to me, and I did never ask (Allah) for anything for myself except that I asked (the same) for you.'

قال أبو عبد الرحمن: خالفه جعفر بن الأحمر فقال: عن يزيد بن أبي زياد، عن عبد الله بن الحرث، عن علي رضي الله عنه.

Abu Abdurrahman says: Ja'far ibn al-Ahmar narrated the tradition in another way from Yazeed ibn Abi Ziyad from Abdullah ibn al-Harith from Ali (a.s.) (as following).

TRADITION NO. 148

أخبرنا القاسم بن زكريا بن دينار، قال: حدثني علي بن قادم عن جعفر الأحمر عن عبد الله بن الحرث عن علي رضي الله عنه قال:

Al-Qasim ibn Zakariyya ibn Dinar narrated from Ali ibn (Qadim) from Ja'far (ibn Ziyad) al-Ahmar from Abdullah ibn al-Harith that Ali said,

وَجِعْتُ وَجَعاً شَدِيداً فَأَتَيْتُ النَّبِيَّ ﷺ، فَأَقَامَنِي فِي مَكَانِهِ وَقَامَ يُصَلِّي. وَأَلْقَى عَلَيَّ طَرَفَ ثَوْبِهِ، ثُمَّ قَالَ: «قُمْ يَا عَلِيُّ، قَدْ بَرِئْتَ. لاَ بَأْسَ عَلَيْكَ. وَمَا دَعَوْتُ لِنَفْسِي بِشَيْءٍ إِلاَّ دَعَوْتُ لَكَ مِثْلَهُ. وَمَا دَعَوْتُ بِشَيْءٍ إِلاَّ قَدِ اسْتُجِيبَ لِي - أَوْ قَالَ: قَدْ أُعْطِيتُ - إِلاَّ أَنَّهُ قِيلَ لِي: لاَ نَبِيَّ بَعْدَكَ.»

"Once, I suffered a bitter sickness. I went to the Prophet (a.s.), who put me in his place. He got up to offer prayer and put over me the end of his garment. Then, he said, 'Get up Ali! You have recovered. It is all right with you. I did not ask (Allah) for anything for myself except that I would ask Him for the same thing for you, and I did not ask (Allah) for anything, except that it would be responded to me (or he said: I would be given it). But it has been said to me: there is no prophet after you.'"

The prophet prays for Ali

TRADITION NO. 149

أخبرنا محمد بن المثنى، عن أبي داود، قال لي شعبة، قال: أخبرني فضيل أبو معاذ، عن الشعبي، عن علي رضي الله عنه قال:

Muhammad ibn al-Muthanna reported to us from Abu Dawood (at-Tayalisi) who heard from Shu'bah from Fudhayl (ibn Maysarah) Abu Mu'ath from ash-Sha'biy that Ali (a.s.) said,

لَمَّا رَجِعْتُ إِلَى النَّبِيِّ ﷺ قَالَ لِي كَلِمَةً مَا أُحِبُّ أَنَّ لِي بِهَا الدُّنْيَا.

"...When I returned to the Prophet (a.s.), he said to me a word that I do never want to replace with the whole world."

TRADITION NO. 150

أخبرنا محمد بن يحيىٰ بن أيوب بن إبراهيم، قال: حدثنا هاشم بن مخلد، قال: حدثنا عمي أيوب بن إبراهيم، قال: حدثني جدي محمد بن يحيىٰ، وهو حدثني عن إبراهيم الصائغ، عن أبي إسحاق الهمداني عن عبد الرحمان بن أبي ليلى:

Muhammad ibn Yahya ibn Ayyoob ibn Ibraheem narrated from Hashim ibn Mukhallad (ibn Ibraheem) from his uncle Ayyoob ibn Ibraheem from (his grandfather) Muhammad ibn Yahya from Ibraheem (ibn Maymoon) as-Sa'igh from Abu Isaaq al-Hamadani that Abdurrahman ibn Abi Layla said,

أنَّ علياًعليه السلام خَرَجَ عَلَيْنا في حَرٍّ شَدِيدٍ وَعَلَيْه ثِيَابُ الشِّتَاءِ. وَخَرَجَ عَلَيْنَا فِي الشِّتَاءِ وَعَلَيْه ثِيَابُ الصَّيْفِ. ثُمَّ دَعَا بِمَاءٍ فَشَرِبَ، ثُمَّ مَسَحَ الْعَرَقَ عَنْ جَبْهَتِه. فَلَمَّا رَجِعَ إِلَىٰ بَيْتِه قَالَ: «يَا أَبَةُ، أرَأيْتَ مَا صَنَعَ أَمِيرُ الْمُؤْمِنِينَعليه السلام؟ خَرَجَ إِلَيْنَا فِي الشِّتَاءِ وَعَلَيْه ثِيَابُ الصَّيْفِ، وَخَرَجَ عَلَيْنَا فِي الصَّيْفِ وَعَلَيْه ثِيَابُ الشِّتَاءِ!» فَقَالَ أَبُو لَيْلَىٰ: «هَلْ فَطُنْتَ؟» وَأخَذَ بِيَدِ ابْنِه عَبْدِ الرَّحْمَانِ فَأتَىٰ علياً [فَقَالَ لَهُ الَّذي صَنَعَ]، فَقَالَ لَهُ عَلِيٌّعليه السلام: «إِنَّ النَّبِيَّﷺ كَانَ بَعَثَ إِلَيَّ وَأنَا أرْمَدُ شَدِيدُ الرَّمَدِ، فَبَزَقَ فِي عَيْنِي، ثُمَّ قَالَ: «افْتَحْ عَيْنَيْكَ.» فَفَتَحْتُهُمَا فَمَا اشْتَكَيْتُهُمَا حَتَّىٰ السَّاعَةَ. وَدَعَا لِي فَقَالَ: «اللَّهُمَّ أذْهِبْ عَنْهُ الْحَرَّ وَالْبَرْدَ.» فَمَا وَجَدْتُ حَراً وَبَرْداً حَتَّىٰ يَوْمِي هَذَا.»

"Ali came out to us when it was very hot (in summer) wearing winter clothes and he came out to us in winter wearing summer clothes. He asked for some water to drink and then, he wiped the sweat from on his forehead." When he (Abdurrahman ibn Abi Layla) went back home, he said to his father (Abu Layla), "Father, did you see what Ameerol Mo'mineen did? He came out to us in winter, wearing summer clothes and came out to us in summer, wearing winter clothes." His father said, "Did you not understand?" Abu Layla took the hand of his son Abdurrahman and they went together to Ali. He (Abu Layla) told Ali (a.s.) what happened and Ali (a.s.) said, "Once, the Prophet (a.s.) sent

for me while I suffered sore eyes. He spat in my eyes and asked me to open them. I opened them and (since then) until now I have never suffered any trouble in them. And once, he prayed Allah for me, saying, 'O Allah, keep away from him hot and cold.' (since then) until this moment, I have felt neither hot nor cold."

TRADITION NO. 151

أخبرني محمد بن عبد الله بن عمار الموصلي، قال: حدثنا قاسم الجرمي عن سفيان، عن عثمان، عن سالم، عن علي بن علقمة عن علي رضي الله عنه قال:

Muhammad ibn Abdullah ibn Ammaar al-Mousili narrated from Qasim (ibn Yazeed) al-Jarmi from Sufyan (ath-Thawri) from Uthman (ibn al-Mugheerah) from Salim (ibn Abul Ja'd) that Ali ibn Alqamah said,

لَمَّا نَزَلَتْ: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ﴾، قَالَ رَسُولُ اللهِ ﷺ: «مُرْهُمْ أَنْ يَتَصَدَّقُوا.» قَالَ: «بِكَمْ يَا رَسُولَ اللهِ؟» قَالَ: «بِدِينَارٍ.» قَالَ: «لاَ يُطِيقُونَ.» قَالَ: «فَنِصْفُ دِينَارٍ.» قَالَ: «لاَ يُطِيقُونَ.» قَالَ: «فَبِكَمْ؟» قَالَ: «بِشَعِيرَةٍ.» فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّكَ لَزَهِيدٌ.» فَأَنْزَلَ اللهُ: ﴿ أَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ﴾ وكَانَ عَلِيٌّ عليه السلام يَقُولُ: «بِي خُفِّفَ عَنْ هَذِهِ الأُمَّةِ.»

"When the following verse was revealed, 'O you who believe! when you consult with the Messenger, then offer something in charity before your consultation, (58:12)' the messenger of Allah (a.s.) said to Ali, 'Order them (Muslim companions) to give charity!' Ali said, 'How much (to be paid as charity) O messenger of Allah?' He (the Prophet) said, 'One dinar.' Ali said, 'They are unable (to pay that).' He said, 'Then, a half of a dinar.' Ali said, 'They are unable.' The Prophet (a.s.) said, 'Then, how much?' Ali said, 'A grain of barely.' The messenger of Allah (a.s.) said to him, 'You are too ascetic!' Then, Allah revealed this verse, 'Do you fear that you will not (be able to) give charity before your consultation? (58:13). Ali often said, 'By means of me, this nation was relieved.'"

The most wretched ones of people

TRADITION NO. 152

أخبرنا محمد بن وهب بن عبد الله بن سماك بن أبي كرامة الحراني، قال: حدثنا محمد بن سلمة قال: حدثنا ابن إسحاق، عن يزيد بن محمد بن خثيم، عن محمد بن كعب القرظي، عن محمد بن خثيم، عن عمار بن ياسر قال:

Muhammad ibn Wahab ibn Abdullah ibn Simak ibn Abi Karimah al-Harrani narrated from Muhammad ibn Salamah from (Muhammad) ibn Isaaq from Yazeed ibn Muhammad ibn Khuthaym from Muhammad ibn Ka'b al-Quradhi from Muhammad ibn Khuthaym that Ammar ibn Yasir said,

كُنتُ أَنَا وَعَلِيُّ بْنُ أَبِي طَالِبٍ رَفِيقَيْنِ فِي غَزْوَةِ العُشَيْرَةِ، فَلَمَّا نَزَلَهَا رَسُولُ اللهِ ﷺ وَأَقَامَ بِهَا رَأَيْنَا أُنَاساً مِنْ بَنِي مُدْلَجٍ يَعْمَلُونَ فِي عَيْنٍ لَهُمْ أَوْ فِي نَخْلٍ، فَقَالَ لِي عَلِيٌّ عليه السلام: «يَا أَبَا الْيَقْظَانِ، هَلْ لَكَ [فِي] أَنْ نَأْتِيَ هَؤُلاَءِ [الْقَوْمَ] فَنَنْظُرَ كَيْفَ يَعْمَلُونَ؟» قَالَ: قُلْتُ: «إِنْ شِئْتَ.» فَجِئْنَاهُمْ فَنَظَرْنَا إِلَى عَمَلِهِمْ سَاعَةً ثُمَّ غَشِيَنَا النَّوْمُ. فَانْطَلَقْتُ أَنَا وَعَلِيٌّ حَتَّى اضْطَجَعْنَا فِي ظِلِّ صُورٍ مِنَ النَّخْلِ وَفِي دَقْعَاءَ مِنَ التُّرَابِ، فَنِمْنَا. فَوَاللهِ، مَا أَنْبَهَنَا إِلاَّ رَسُولُ اللهِ ﷺ يُحَرِّكُنَا بِرِجْلِهِ، وَقَدْ تَتَرَّبْنَا مِنْ تِلْكَ الدَّقْعَاءِ الَّتِي نِمْنَا فِيهَا. فَيَوْمَئِذٍ قَالَ رَسُولُ اللهِ ﷺ لِعَلِيٍّ عليه السلام: «مَا لَكَ يَا أَبَا تُرَابٍ؟» لِمَا يَرَى عَلَيْهِ مِنَ التُّرَابِ. ثُمَّ قَالَ: «أَلاَ أُحَدِّثُكُمَا بِأَشْقَى النَّاسِ: [رَجُلَيْنِ]؟» قُلْنَا: «بَلَى يَا رَسُولَ اللهِ.» قَالَ: «أُحَيْمِرُ ثَمُودَ الَّذِي عَقَرَ النَّاقَةَ، وَالَّذِي يَضْرِبُكَ عَلَى هَذِهِ» وَوَضَعَ يَدَهُ عَلَى قَرْنِهِ «حَتَّى يُبَلَّ مِنْهَا هَذِهِ.» وَأَخَذَ بِلِحْيَتِهِ.

"Ali and I were together in the battle of al-Ushayrah. When the messenger of Allah (a.s.) (with the Muslim army) arrived and stayed there, we saw some people from the bani Mudlaj working near a well or a farm of date-palm trees of theirs. Ali said to me, 'O Abul Yaqdhaan (Ammar), would you like to come with me to those people to see how they are working?' I said, 'Yes, if you like.' We went and watched their working

for some time. We, Ali and I, felt sleepy and went to lie down in the shadow of some date-palm trees on a plantless ground. We both slept and did not wake up except by the messenger of Allah (a.s.) who shook us with his leg after we had been stained with the soil of that plantless place where we slept. That day, the messenger of Allah (a.s.) said to Ali, 'What is the matter, Abu Turab (father of soil)?' because of the soil he found on him. Then he said to us, 'Shall I talk to you both about the most wretched (two men) of people?' We said, 'Yes, O messenger of Allah!' He said, 'Uhaymar of Thamud who had killed the she-camel (of Prophet Salih) and the man who shall strike you, Ali, on this-(and he put his hand on Ali's head)-until he shall wet with it (the bleeding head) this-(and he put his hand on Ali's beard).'"

The last one with the Prophet

TRADITION NO. 153

أخبرنا علي بن حجر المروزي، قال: حدثنا جرير، عن المغيرة، عن أم موسى عن أم سلمة قالت:

Ali ibn Hujr al-Marwezi narrated from Jareer (ibn Abdul Hameed) from Mugheerah (ibn Muqassim) from Umm Musa (Imam Ali's bondmaid) that Umm Salama said,

إِنَّ أَحْدَثَ النَّاسِ عَهْداً بِرَسُولِ اللهِ ﷺ عَلِيٌّ.

"The last one, who was with the messenger of Allah (a.s.), was Ali."

TRADITION NO. 154

أخبرني محمد بن قدامة، قال: حدثنا جرير عن مغيرة، عن أم موسى قالت: قالت أم سلمة:

Muhammad ibn Qudamah narrated from Jareer (ibn Abdul Hameed) from Mugheerah (ibn Muqassim) from Umm Musa that Umm Salama said,

وَالَّذِي تَحْلِفُ بِهِ أُمُّ سَلَمَةَ، إِنَّ أَقْرَبَ النَّاسِ عَهْداً بِرَسُولِ اللهِ ﷺ عَلِيٌّ.

[قَالَتْ:] لَمَّا كَانَ غَدَاةَ قُبِضَ رَسُولُ اللهِ ﷺ، فَأَرْسَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ وَأَظُنُّهُ

كَانَ بَعَثَهُ فِي حَاجَةٍ فَجَعَلَ يَقُولُ: «جَاءَ عَلِيٌّ؟» ثَلاثَ مَرَّاتٍ. فَجَاءَ قَبْلَ طُلُوعِ الشَّمْسِ، فَلَمَّا أَنْ جَاءَ عَرَفْنَا أَنَّ لَهُ إِلَيْهِ حَاجَةً، فَخَرَجْنَا مِنَ الْبَيْتِ، وكُنَّا عُدْنَا رَسُولَ اللهِ ﷺ يَوْمَئِذٍ فِي بَيْتِ عَائِشَةَ، فَكُنْتُ فِي آخِرِ مَنْ خَرَجَ مِنَ الْبَيْتِ. ثُمَّ جَلَسْتُ أَدْنَاهُنَّ مِنَ الْبَابِ، فَأَكَبَّ عَلَيْهِ عَلِيٌّ عليه السلام فَكَانَ آخِرَ النَّاسِ بِهِ عَهْداً، جَعَلَ يُسَارُّهُ وَيُنَاجِيهِ.

"(I wear) By the One Whom Umm Salama swear by, the last one of people who was with the messenger of Allah (a.s.) was Ali. On the day when the messenger of Allah (a.s.) died, he (the messenger of Allah) sent for Ali, whom- as I thought-he (the Prophet) had sent for some need. He began asking three times, 'Has Ali come?' He came before the sunshine. When he came, we knew that he (the Prophet) had something private with him; therefore, we left the house (room). On that day, we had visited the messenger of Allah (a.s.) in Aa'isha's house. I was the last one who left the house (room), and then, I sat the closest to the door. Ali bent down on him (the Prophet) and so he was the last one to be with him. He began telling him secrets and confiding some things to him."

Ali fights for the interpretation of the Qur'an

TRADITION NO. 155

أخبرنا إسحاق بن إبراهيم ومحمد بن قدامة، عن جرير، عن الأعمش، عن إسماعيل بن رجاء، عن أبيه، عن أبي سعيد الخدري قال:

Isaaq ibn Ibraheem (ibn Rahwayh) and Muhammad ibn Qudamah narrated from Jareer (ibn Abdul Hameed) from al-A'mash from Isma'eel ibn Raja' (ibn Rabee'ah az-Zabeedi) from his father that Abu Sa'eed al-Khudri said,

كُنَّا جُلُوساً نَنْتَظِرُ رَسُولَ اللهِ ﷺ، فَخَرَجَ إِلَيْنَا قَدِ انْقَطَعَ شِسْعُ نَعْلِهِ، فَرَمَى بِهِ إِلَى عَلِيٍّ عليه السلام فَقَالَ: «إِنَّ مِنْكُمْ رَجُلاً يُقَاتِلُ النَّاسَ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ

عَلَى تَنْزِيلِهِ.» قَالَ أَبُو بَكْرٍ: «أَنَا؟» قَالَ: «لاَ.» قَالَ عُمَرُ: «أَنَا؟» قَالَ: «لاَ، وَلَكِنْ صَاحِبُ النَّعْلِ.»

"We were sitting waiting for the messenger of Allah (a.s.). He came out to us while his shoestring had been cut. He gave it (the shoe) to Ali (to mend it). Then he (the Prophet) said, 'There is one from among you who shall fight for the interpretation of the Qur'an as I have fought for its revelation.' Abu Bakr said, 'Is it me?' The Prophet (a.s.) said, 'No.' Umar said, 'Is it me?' He said, 'No, but he is the mender of the shoe.'"

Supporting Ali

TRADITION NO. 156

أخبرنا يوسف بن عيسى، قال: أخبرنا الفضل بن موسى قال: حدثنا الأعمش، عن أبي إسحاق، عن سعيد بن وهب، قال:

Yusuf ibn Eesa from al-Fadhl ibn Musa from al-A'mash from Abu Isaaq that Sa'eed ibn Wahab said,

قَالَ عَلِيٌّ عليه السلام فِي الرَّحْبَةِ: أَنْشُدُ بِاللهِ مَنْ سَمِعَ رَسُولَ اللهِ ﷺ يَوْمَ غَدِيرِ خُمٍّ يَقُولُ: «اللهُ وَلِيِّي وَأَنَا وَلِيُّ الْمُؤْمِنِينَ. وَمَنْ كُنْتُ وَلِيَّهُ فَهَذَا وَلِيُّهُ. اللَّهُمَّ وَالِ مَنْ وَالاَهُ، وَعَادِ مَنْ عَادَاهُ، وَانْصُرْ مَنْ نَصَرَهُ [وَاخْذُلْ مَنْ خَذَلَهُ].»

"Ali said in the Rahbah, 'I adjure before Allah everyone who had heard the messenger of Allah (a.s.) say on the day of Ghadeer Khum, 'Allah is my guardian and I am the guardian of the believers; and whoever I am his guardian this (Ali) is to be his guardian. O Allah, support whoever supports him, be enemy to whoever shows him enmity, assist whoever assists him (and let down whoever lets him down)!' Six men from beside me stood up (and bore witness that they had heard the Prophet (a.s.) say that)."

وقال حارثة بن مضرب: قام ستة، وقال زيد بن يثيع: قام عندي ستة، وقال عمرو ذو مر:

Harithah ibn Mudharrib said that six men from beside him stood up (and bore witness), and Zayd ibn Yathee' said that six men stood up from beside him (and confirmed that they had heard the Prophet (a.s.) say that).
Amr Tho Murr added in his narration,

وَأَحِبَّ مَنْ أَحَبَّهُ وَأَبْغِضْ مَنْ أَبْغَضَهُ.

'...love whoever loves him and hate whoever hates him."

The Prophet says: Ammar shall be killed by the aggressive party

TRADITION NO. 157

أخبرنا عبد الله بن محمد بن عبد الرحمان، قال: به حدثنا غندر، عن شعبة قال: سمعت خالدا يحدث الحديث عن سعيد بن أبي الحسن، عن أمه، عن أم سلمة:

Abdullah ibn Muhammad ibn Abdurrahman (az-Zuhri) narrated from Ghundar (Muhammad ibn Ja'far) from Shu'bah from Khalid (al-Haththaa'; shoemaker) from Sa'eed ibn Abil Hasan from his mother that Umm Salama said,

أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِعَمَّارٍ: «تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ.»

"The messenger of Allah (a.s.) said to Ammar, 'The transgressive party shall kill you.'"[1]

قال أبو عبد الرحمان: خالفه أبو داود قال: حدثنا شعبه قال: أخبرنا أيوب وخالد عن الحسن.

Abu Abdurrahman (an-Nassa'iy) says: Abu Dawood narrated the tradition from another way; from Shu'bah from Khalid from al-Hasan (as following).

TRADITION NO. 158

أخبرنا عمر بن علي، قال: حدثنا أبو داوود عن شعبة عن أبي أيوب وخالد عن الحسن عن أمه عن أم سلمة أنها قالت:

Amr ibn Ali said he heard from Abu Dawood (at-Tayalisi) who narrated from Shu'bah from Abu Ayyoob (as-Sakhtiyani) and Khalid (al-Haththaa') from al-Hasan from his mother that Umm Salama said,

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(1) Ammar was fighting with Imam Ali (a.s.) against Mu'awiya and his army when he was martyred.

أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِعَمَّارٍ: «تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ.»

"The messenger of Allah (a.s.) said to Ammar, 'The transgressive party shall kill you.'"

TRADITION NO. 159

أخبرنا حميد بن مسعدة وعن يزيد قال: أخبرنا ابن عون، عن الحسن عن أمه، عن أم سلمة قالت:

Hameed ibn Mass'adah narrated from Yazeed (ibn Zuray') from (Abdullah) ibn Awn from al-Hasan from his mother that Umm Salama said,

لَمَّا كَانَ يَوْمُ الْخَنْدَقِ وَهُوَ يُعَاطِيهِمُ اللَّبَنَ وَقَدِ اغْبَرَّ شَعْرُ صَدْرِهِ، قَالَتْ: فَوَاللهِ مَا نَسِيتُهُ وَهُوَ يَقُولُ: «اللَّهُمَّ إِنَّ الْخَيْرَ خَيْرُ الآخِرَةِ، فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَةِ.» قَالَتْ: وَجَاءَ عَمَّارٌ، فَقَالَ: «ابْنَ سُمَيَّةَ، تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ.»

"On the day (battle) of al-Khandaq (ditch), he (the Prophet) was giving milk to the army while the hair of his chest had become dusty. By Allah, I have not forgotten him when he was saying, 'O Allah, goodness is but the goodness of the Afterlife, so forgive the Ansar and the Muhajireen!' Then, Ammar came and he (the Prophet) said to him, 'O son of Sumayyah! The transgressive party shall kill you.'"

TRADITION NO. 160

أخبرنا محمد بن عبد الأعلى، قال: حدثنا خالد، عن ابن عون، عن الحسن، عن أمه، قالت: قالت أم سلمة:

Muhammad ibn Abdul A'la narrated from Khalid (ibnul Harith) from (Abdullah) ibn Awn from al-Hasan (al-Basri) from the mother of al-Hasan that Umm Salama said,

مَا نَسِيتُ يَوْمَ الْخَنْدَقِ، وَهُوَ يُعَاطِيهِمُ اللَّبَنَ وَقَدِ اغْبَرَّ شَعْرُهُ، وَهُوَ يَقُولُ: «اللَّهُمَّ إِنَّ الْخَيْرَ خَيْرُ الآخِرَةِ، فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَةِ.»، وَجَاءَ عَمَّارٌ، فَقَالَ: «يَا بْنَ سُمَيَّةَ، تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ.»

"I have never forgotten the day of al-Khandaq (ditch), when he (the Prophet) was giving milk to them (the army) while

his hair had become dusty, and he was saying, 'O Allah, goodness is but the goodness of the Afterlife, so forgive the Ansar and the Muhajireen!' Then, Ammar came and he (the Prophet) said to him, 'O son of Sumayyah! The transgressive party shall kill you.'"

TRADITION NO. 161

أخبرنا أحمد بن عبد الله بن الحكم ومحمد بن الوليد، قالا: قال محمد بن جعفر عن شعبة عن خالد عن عكرمة عن أبي سعيد الخدري أنه قال:

Ahmed ibn Abdullah ibnul Hakam and Muhammad ibnul Waleed narrated from ibn Muhammad ibn Ja'far (Ghundar) from Shu'ba from Khalid (ibn Mihran al-Haththaa') from Ikrimah that Abu Sa'eed al Khudri said,

أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِعَمَّارٍ: «تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ.»

"The messenger of Allah (a.s.) said to Ammar, 'The transgressive party shall kill you.'"

TRADITION NO. 162

أخبرنا إسحاق بن إبراهيم، قال: أخبرنا النضر بن شميل عن شعبة: عن أبي مسلمة، عن أبي نضرة، عن أبي سعيد الخدري قال: حدثنا من هو خير مني أبو قتادة:

Isaaq ibn Ibraheem (ibn Rahwayh) reported from an-Nadhr ibn Shumayl from Shu'ba from Abu Maslamah (Sa'eed ibn Yazeed) from Abu Nadhrah (al-Abdi) from Abu Sa'eed al-Khudri who said: one, who is better than me, Abu Qatadah, told me that,

أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِعَمَّارٍ: «بُؤْساً يَا بْنَ سُمَيَّةَ! ـ وَمَسَحَ الْغُبَارَ عَنْ رَأْسِهِ ـ تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ.»

"The messenger of Allah (a.s.) said to Ammar, 'I pity you, son of Sumayyah!' He wiped the dust from his head and added, 'The transgressive party shall kill you.'"

TRADITION NO. 163

حدثنا أحمد بن سليمان، قال: حدثنا يزيد، قال: أخبرنا العوام، عن الأسود بن مسعود، عن حنظلة بن خويلد، قال:

Ahmed ibn Sulayman reported from Yazeed (ibn Haroon) from al-Awwam (ibn Hawshab) from al-Aswad ibn Mass'ood that Handhalah ibn Khuwaylid said,

كُنتُ عِنْدَ مُعَاوِيَةَ، فَأَتَاهُ رَجُلاَنِ يَخْتَصِمَانِ فِي رَأْسِ عَمَّارٍ؛ يَقُولُ كُلُّ وَاحِدٍ مِنْهُمَا أَنَا قَتَلْتُهُ. فَقَالَ عَبْدُ اللهِ بْنُ عَمْرٍو: لِيَطِبْ أَحَدُكُمَا نَفْساً لِصَاحِبِهِ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَقْتُلُهُ الْفِئَةُ الْبَاغِيَةُ.»

"Once, I was with Mu'awiya when two men came to him quarrelling over Ammar's head, each one of them claiming that he had killed him. Abdullah ibn Amr said, 'Let one of you be generous and give it (the head) to his friend, for I heard the messenger of Allah (a.s.) say, 'The transgressive party shall kill him (Ammar)!'"

TRADITION NO. 164

أخبرنا محمد بن المثنى، قال: أخبرنا محمد عن شعبة، عن العوام بن حوشب، عن رجل من بني شيبان، عن حنظلة بن سويد، قال:

Muhammad ibn al-Muthanna narrated from Muhammad (ibn Ja'far Ghundar) from Shu'ba from al-Awwam ibn Hawshab from some man of the Bani Shayban that Handhalah ibn Suwayd said,

جِيءَ بِرَأْسِ عَمَّارٍ فَقَالَ عَبْدُ اللهِ بْنُ عَمْرٍو: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَقْتُلُهُ الْفِئَةُ الْبَاغِيَةُ.»

"When Ammar's head was brought, Abdullah ibn Amr said, 'I heard the messenger of Allah (a.s.) say, 'The transgressive party shall kill him.'"

TRADITION NO. 165

أخبرني محمد بن قدامة، قال: حدثنا جرير، عن الأعمش، عن عبد الرحمن أن عبد الله بن عمرو قال:

Muhammad ibn Qudamah reported from Jareer (ibn Abdul Hameed) from al-A'mash from Abdurrahman (ibn Ziyad the manumitted slave of the Hashimites) that Abdullah ibn Amr said,

سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَقْتُلُ عَمَّاراً الْفِئَةُ الْبَاغِيَةُ.»

"I heard the messenger of Allah (a.s.) say, 'The transgressive party shall kill Ammar.'"

TRADITION NO. 166

أخبرنا عبد الله بن محمد، قال: (حدثنا) أبو معاوية قال: حدثنا الأعمش، عن عبد الرحمان بن أبي زياد، عن عبد الله بن الحرث أن عبد الله بن عمرو قال:

Abdullah ibn Muhammad (ibn Yahya at-Tarsoosi) narrated from Abu Mu'awiya (Muhammad ibn Khazim) from al-A'mash from Abdurrahman ibn Ziyad from Abdullah ibn al-Harith that Abdullah ibn Amr said,

سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَقْتُلُ عَمَّاراً الْفِئَةُ الْبَاغِيَةُ.»

"I heard the messenger of Allah (a.s.) say, 'The transgressive party shall kill Ammar.'"

TRADITION NO. 167

أخبرنا عمرو بن منصور، قال: حدثني أبو نعيم عن سفيان الثوري عن الأعمش عن عبد الرحمن بن أبي زياد أن عبد الله بن الحرث قال:

Amr ibn Mansoor reported from Abu Nu'aym from Sufyan ath-Thawri from al-A'mash from Abdurrahman ibn Abi Ziyad that Abdullah ibn al-Harith said,

إِنِّي لَأُسَايِرُ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ وَمُعَاوِيَةَ، فَقَالَ عَبْدُ اللهِ بْنُ عَمْرٍو: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَقْتُلُ الْفِئَةُ الْبَاغِيَةُ عَمَّاراً.» فَقَالَ عَمْرٌو لِمُعَاوِيَةَ: «أَتَسْمَعُ مَا يَقُولُ هَذَا؟» فَحَذَفَهُ، قَالَ: «نَحْنُ قَتَلْنَاهُ؟ إِنَّمَا قَتَلَهُ مَنْ جَاءَ بِهِ، لاَ تَزَالُ دَاحِضاً فِي بَوْلِكَ.»

"One day, I was walking with Abdullah ibn Amr, Amr ibnul-Aas, and Mu'awiya, when Abdullah ibn Amr said, 'I heard the messenger of Allah (a.s.) say, 'Ammar shall be killed by the transgressive party." Amr (ibnul Aas) said to Mu'awiya, 'Do you hear what he says?' He (Mu'awiya) pushed him (Abdullah ibn Amr) away, saying, 'Did WE kill him? It is he, who had brought him (to the battle), had killed him. You may still slip in your urine!'"

The party of the truth (Ali and his men) shall kill the renegades

TRADITION NO. 168

أخبرنا محمد بن المثنى، قال: حدثنا عبد الأعلى، قال: حدثنا داود، عن أبي نضرة، عن أبي سعيد الخدري أن رسول الله صلى الله عليه (وآله) وسلم قال:

Muhammad ibn al-Muthanna reported from Abdul A'la (ibn Abdul A'la) from Dawood (ibn Abu Hind) from Abu Nadhrah (al-Abdi) from Abu Sa'eed al-Khudri that the messenger of Allah (a.s.) said,

«تَمْرُقُ مَارِقَةٌ مِنَ النَّاسِ؛ يَلِي قَتْلَهُمْ أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ.»

"A group of (Muslim) people will recant (religion) and the worthiest of the truth from among the two parties shall undertake killing them."

TRADITION NO. 169

أخبرنا قتيبة بن سعيد، قال: حدثنا أبو عوانة، عن قتادة، عن أبي نضرة، عن أبي سعيد الخدري: أن رسول الله صلى الله عليه (وآله) وسلم قال:

Qutayba ibn Sa'eed reported from Abu Awanah (al-Wadhdhah ibn Abdullah) from Qatadah (ibn Di'amah) from Abu Nadhrah from Abu Sa'eed al-Khudri that the messenger of Allah (a.s.) said,

«سَتَكُونُ أُمَّتِي فِرْقَتَيْنِ: فَتَخْرُجُ مِنْ بَيْنِهِمَا مَارِقَةٌ. يَلِي قَتْلَهَا أَوْلاَهُمَا بِالْحَقِّ.»

"My nation shall divide into two parties, from which one party will recant and be killed by the one worthier of the truth from among them."

TRADITION NO. 170

أخبرنا عمرو بن علي، قال: حدثنا يحيى، قال: حدثنا عوف، قال: حدثنا أبو نضرة، عن أبي سعيد الخدري، قال: قال رسول الله صلى الله عليه (وآله) وسلم:

Amr ibn Ali reported from Yahya (ibn Sa'eed al-Qattaan) from Awf (al-A'raabi) from Abu Nadhrah from Abu Sa'eed (al-Khudri) that the messenger of Allah (a.s.) said,

«تَفْتَرِقُ أُمَّتِي فِرْقَتَيْنِ يَمْرُقُ بَيْنَهُمَا مَارِقَةٌ. تَقْتُلُهُمْ أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ.»

"My nation shall divide into two parties, one of which will recant and be killed by the one worthier of the truth from among them."

TRADITION NO. 171

أخبرنا سليمان بن عبد الله بن عمرو الغيلاني، قال: حدثنا بهز، عن القاسم، قال: حدثنا أبو نضرة، عن أبي سعيد: أن رسول الله صلى الله عليه (وآله) وسلم قال:

Sulayman ibn Ubaydillah ibn Amr al-Ghaylani reported from Bahz (ibn Asad al-Ammiy) from al-Qasim (ibn al-Fadhl) from Abu Nadhrah from Abu Sa'eed that the messenger of Allah (a.s.) said,

«تَمْرُقُ مَارِقَةٌ عِنْدَ فِرْقَةٍ مِنَ النَّاسِ؛ تَقْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ.»

"A group of (Muslim) people will recant and be killed by the party worthier of the truth from among them."

TRADITION NO. 172

أخبرنا محمد بن عبد الأعلى، قال: حدثنا المعتمر، قال: حدثنا أبو نضرة، عن أبي سعيد:

Muhammad ibn Abdul A'la reported from al-Mu'tamir (ibn Sulayman) from Abu Nadhrah that Abu Sa'eed (al-Khudri) said,

عَنِ النَّبِيِّ ﷺ أَنَّهُ ذَكَرَ أُنَاساً فِي أُمَّتِهِ يَخْرُجُونَ فِي فِرْقَةٍ مِنَ النَّاسِ سِيمَاهُمُ التَّحْلِيقُ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.. هُمْ شِرَارُ الْخَلْقِ ـ أَوْ: هُمْ شَرُّ الْخَلْقِ ـ تَقْتُلُهُمْ أَدْنَى الطَّائِفَتَيْنِ إِلَى الْحَقِ.

"The Prophet (a.s.) mentioned that some men from his nation would lead some group of people (after having recanted) whose sign is shaving. They would get out of (recant) religion as an arrow would get out of a game animal. They would be from the most evil people- or would be the most evil people. The closest party to the truth would kill them."

TRADITION NO. 173

أخبرنا عبد الأعلى بن واصل بن عبد الأعلى، قال: أخبرنا محاضر بن المورع، قال: حدثنا الأجلح، عن حبيب انه سمع الضحاك المشرقي حديثهم ومعه سعيد بن جبير وميمون بن شبيب وأبو البختري وأبو صالح وذر الهمداني والحسن العرني إنه سمع أباه سعيد الخدري

يروي عن رسول الله صلى الله عليه (وآله) وسلم:

Abdul A'la ibn Wasil ibn Abdul A'la reported from Muhadhir ibn al-Muwarra' from al-Ajlah from Habeeb (ibn Abu Thabit) from adh-Dhahhak (ibn Shuraheel) al-Mashriqi who narrated to Sa'eed ibn Jubayr, Maymoon ibn Abu Shabeeb, Abul Bakhtari (Sa'eed ibn Fayrooz), Abu Salih (Thakwan), Tharr (ibn Abdullah) al-Hamadani, and al-Hasan (ibn Abdullah) al-Urani that he heard Abu Sa'eed al-Khudri narrating,

...عَنْ رَسُولِ اللهِ ﷺ، فِي قَوْمٍ يَخْرُجُونَ مِنْ هَذِهِ الأُمَّةِ، فَذَكَرَ مِنْ صَلاَتِهِمْ وَزَكَاتِهِمْ وَصَوْمِهِمْ؛ يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لاَ يُجَاوِزُ الْقُرْآنُ تَرَاقِيَهُمْ، يَخْرُجُونَ فِي فِرْقَةٍ مِنَ النَّاسِ، يُقَاتِلُهُمْ أَقْرَبُ النَّاسِ إِلَى الْحَقِّ.

"The messenger of Allah (a.s.) talked about some people from this nation who would recant. He talked about their prayer, zakat, and fasting and said that they would get out of Islam as an arrow would get out of a game animal. The Qur'an would not exceed their clavicles. They would rebel with a group of people and be killed by the closest of people to the truth."

TRADITION NO. 174

أخبرنا يونس بن عبد الأعلى والحرث بن مسكين قراءة عليه، وأنا أسمع واللفظ له، عن ابن وهب قال: أخبرني يونس، عن ابن شهاب قال: أخبرني أبو سلمة، عن عبد الرحمان، عن أبي سعيد الخدري قال:

Younus ibn Abdul A'la and al-Harith ibn Miskeen reported from (Abdullah) ibn Wahab (ibn Muslim) from Younus (ibn Yazeed) from (Muhammad ibn Muslim) ibn Shihab from Abu Salama ibn Abdurrahman that Abu Sa'eed al-Khudri said,

بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ وَهُوَ يُقَسِّمُ قِسَماً، أَتَاهُ ذُو الْخُوَيْصِرَةِ ـ وَهُوَ رَجُلٌ مِنْ تَمِيمٍ ـ فَقَالَ: «يَا رَسُولَ اللهِ، إِعْدِلْ!» فَقَالَ رَسُولُ اللهِ ﷺ: «وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟! لَقَدْ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَعْدِلْ.» فَقَالَ عُمَرُ: «إِئْذَنْ لِي فِيهِ أَضْرِبْ عُنُقَهُ.» قَالَ: «دَعْهُ فَإِنَّ لَهُ أَصْحَاباً يُحَقِّرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ، وَصِيَامَهُ

مَعَ صِيَامِهِمْ، يَقْرَؤُنَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الإِسْلاَمِ مُرُوقَ السَّهْمِ مِنَ الرَّمْيَةِ، يَنْظُرُ إِلَىٰ نَصْلِهِ فَلاَ يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَىٰ رِصَافِهِ فَلاَ يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ نَضِيِّهُ فَلاَ يُوجَدُ فِيهِ شَيْءٌ ـ وَهُوَ الْقِدْحُ ـ ثُمَّ يَنْظُرُ إِلَىٰ قُذَذِهِ فَلاَ يُوجَدُ فِيهِ شَيْءٌ سَبَقَ الْفَرْثَ وَالدَّمَ. آيَتُهُمْ رَجُلٌ أَسْوَدُ إِحْدَىٰ عَضُدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ أَوْ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ. يَخْرُجُونَ عَلَىٰ خَيْرِ فِرْقَةٍ مِنَ النَّاسِ.»

"While we were with the messenger of Allah (a.s.) who was dividing some property (among Muslims), Thul Khuwaiysirah, who was a man from the bani Tameem, came and said, 'O messenger of Allah, act justly!' The messenger of Allah (a.s.) said, 'And who acts justly if I do not?! I shall fail and lose if I am not just.' Umar said, 'Permit me to strike (with the sword) his neck!' The messenger of Allah (a.s.) said, 'Let him alone! He has companions that you find your prayer nothing compared to their prayers and your fasting to their fasting. They recite the Qur'an, but it does not exceed their clavicles. They will go out of (recant) religion as an arrow goes out of a game animal...Their sign is a black man, one of whose hands is like a woman's breast or a dangling piece of flesh. They will fight against the best party of people.'

قَالَ أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا مِنْ رَسُولِ اللهِ ﷺ وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ﵇ قَاتَلَهُمْ وَأَنَا مَعَهُ. فَأَمَرَ بِذَلِكَ الرَّجُلِ فَالْتُمِسَ فَأُتِيَ بِهِ حَتَّىٰ نَظَرْتُ إِلَيْهِ عَلَىٰ نَعْتِ رَسُولِ اللهِ ﷺ الَّذِي نَعَتَ.

I (Abu Sa'eed al-Khudri) bear witness that I had heard this from the messenger of Allah (a.s.) and I bear witness that Ali Abi Talib had fought them (the Kharijites) and I was with him. He (Ali) ordered his men to search for that man and he was found. He was brought (dead). I looked at him and found that he was as the messenger of Allah (a.s.) had described him."

TRADITION NO. 175

أخبرنا محمد بن المصفى بن بهلول، قال: حدثنا الوليد بن مسلم، وحدثنا بقية بن الوليد، وذكر آخر قالوا: أخبرنا الأوزاعي، عن الزهري، عن أبي سلمة والضحاك عن أبي سعيد الخدري قال:

Muhammad ibnul Musaffa ibn Buhlool reported from al-Waleed ibn Muslim and Baqiyyah ibnul Waleed and some one else from (Abdurrahman ibn Amr) al-Awzaa'iy from az-Zuhri from Abu Salama (ibn Abdurrahman) and adh-Dhahhak al-Mashriqi that Abu Sa'eed al-Khudri said,

بَيْنَمَا رَسُولُ اللهِ ﷺ يَقْسِمُ ذَاتَ يَوْمٍ قِسَماً، فَقَالَ ذُو الْخُوَيْصِرَةِ التَّمِيمِي: «يَا رَسُولَ اللهِ، إِعْدِلْ!» قَالَ: «وَيْحَكَ! وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟!» فَقَامَ عُمَرُ فَقَالَ: «يَا رَسُولَ اللهِ، إِئْذَنْ لِي حَتَّى أَضْرِبَ عُنُقَهُ.» فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «لاَ، إِنَّ لَهُ أَصْحَاباً يَحْتَقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ. يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ. حَتَّى أَنَّ أَحَدَهُمْ لَيَنْظُرُ إِلَى نَصْلِهِ فَلاَ يَجِدُ فِيهِ شَيْئاً، ثُمَّ يَنْظُرُ إِلَى رِصَافِهِ فَلاَ يَجِدُ فِيهِ شَيْئاً، ثُمَّ يَنْظُرُ إِلَى نَضِيهِ فَلاَ يَجِدُ فِيهِ شَيْئاً، ثُمَّ يَنْظُرُ إِلَى قَذَذِهِ فَلاَ يَجِدُ فِيهِ شَيْئاً، سَبَقَ الْفَرْثَ وَالدَّمَ. يَخْرُجُونَ عَلَى خَيْرِ فِرْقَةٍ مِنَ النَّاسِ. آيَتُهُمْ رَجُلٌ أَدْعَجُ، إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ أَوْ كَالْبَضْعَةِ تَدَرْدَرُ.»

"While the messenger of Allah (a.s.) was dividing some property (among Muslims) one day, Thul Khuwaysirah at-Tameemi said, 'O messenger of Allah, act justly!' The messenger of Allah (a.s.) said, 'Woe unto you! And who would act justly if I did not?!' Umar stood up and said, 'O messenger of Allah, permit me to strike his neck!' The messenger of Allah (a.s.) said to him, 'No, he has companions that you find your prayers nothing compared to their prayers and your fasting to their fasting. They shall get out of religion as an arrow gets out of a game animal... They will rebel against the best group of people. Their sign will be a black man (from among them) that one of whose hands is

like a woman's breast or a dangling piece of flesh.'

قَالَ أَبُو سَعِيدٍ: أَشْهَدُ لَسَمِعْتُ هَذَا مِنْ رَسُولِ اللهِ ﷺ وَأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ عليه السلام حِينَ قَاتَلَهُمْ، فَأَرْسَلَ إِلَى الْقَتْلَى، فَأُتِيَ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ بِهِ رَسُولُ اللهِ ﷺ.

I (Abu Sa'eed al-Khudri) bear witness that I have heard this from the messenger of Allah (a.s.), and bear witness that I was with Ali ibn Abi Talib when he fought them. He ordered the killed ones to be brought to him and he found (that man) exactly as the messenger of Allah (a.s.) had described him."

TRADITION NO. 176

قال الحرث بن مسكين قراءة عليه وأنا أسمع عن ابن وهب قال: أخبرني عمرو بن الحرث، عن بكر بن الأشج، عن بسر بن سعيد، عن عبيد الله بن أبي رافع:

Al-Harith ibn Miskeen reported from (Abdullah) ibn Wahab (ibn Muslim) from Amr ibnul Harith from Bukayr ibnul Ashajj from Bisr ibn Sa'eed that Ubaydillah ibn Abu Rafi' said,

إِنَّ الْحَرُورِيَّةَ لَمَّا خَرَجَتْ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ عليه السلام فَقَالُوا: «لاَ حُكْمَ إِلاَّ للهِ.» قَالَ عَلِيٌّ عليه السلام: «كَلِمَةُ حَقٍّ أُرِيدَ بِهَا بَاطِلٌ. إِنَّ رَسُولَ اللهِ ﷺ وَصَفَ نَاساً إِنِّي لأَعْرِفُ صِفَتَهُمْ فِي هَؤُلاَءِ الَّذِينَ يَقُولُونَ الْحَقَّ بِأَلْسِنَتِهِمْ. لاَ يَجُوزُ هَذَا مِنْهُمْ ــ وَأَشَارَ إِلَى حَلْقِهِ ــ مِنْ أَبْغَضِ خَلْقِ اللهِ إِلَيْهِ. مِنْهُمْ أَسْوَدُ، إِحْدَى يَدَيْهِ طُبْيُ شَاةٍ أَوْ حَلَمَةُ ثَدْيٍ.»

"When the Kharijites stood against Ali ibn Abi Talib and said, 'There is no judgment but Allah's', Ali said, 'It is a word of truth by which the untruth is intended. The messenger of Allah (a.s.) described to me some people and surely I found their description in these people who say the truth with their tongues, but it does not exceed their throats. They are from the most hateful creatures of Allah to Him. One of them is a black man whose hand is like an udder or a nipple of a (woman's) breast.'

فَلَمَّا قَاتَلَهُمْ عَلِيٌّ عليه السلام قَالَ: «أُنْظُرُوا.» فَنَظَرُوا فَلَمْ يَجِدُوا شَيْئاً. قَالَ: «إِرْجِعُوا! وَاللهِ، مَا كَذَبْتُ وَلاَ كُذِّبْتُ.» - مَرَّتَيْنِ أَوْ ثَلاَثاً - ثُمَّ وَجَدُوهُ فِي خِرْبَةٍ، فَأَتَوْا بِهِ حَتَّى وَضَعُوهُ بَيْنَ يَدَيْهِ.

When Ali fought them, he asked his men to look for (the body of) that man (described above) among the killed ones, but they did not find such a man. He said, 'Go back! By Allah, I have never told a lie, nor been told a lie (by the Prophet).' He repeated that two or three times. Then, they found the body of the man in some ruins. They brought and put him before him (Ali).

قَالَ عُبَيْدُ اللهِ: أَنَا حَاضِرُ ذَلِكَ مِنْ أَمْرِهِمْ وَقَوْلِ عَلِيٍّ عليه السلام فِيهِمْ.

I (Ubaydillah) was present there to see what happened to them (the Kharijites) and (hear) Ali's saying about them."

TRADITION NO. 177

أخبرنا محمد بن معاوية بن يزيد، قال: أخبرنا علي بن هشام، عن الأعمش، عن خيثمة، عن سويد بن غفلة، قال:

Muhammad ibn Mu'awiya ibn Yazeed reported from Ali ibn Hashim (ibnul Bareed) from al-A'mash from Khaythamah (ibn Abdurrahman) that Suwayd ibn Ghafalah said,

سَمِعْتُ عَلِيّاً عليه السلام يَقُولُ: إِذَا حَدَّثْتُكُمْ عَنْ نَفْسِي فَإِنَّ الْحَرْبَ خِدْعَةٌ. وَإِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ ﷺ فَلَئِنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَى رَسُولِ اللهِ ﷺ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَخْرُجُ قَوْمٌ أَحْدَاثُ الأَسْنَانِ، سُفَهَاءُ الأَحْلاَمِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، لاَ يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. فَإِنْ أَدْرَكْتَهُمْ فَاقْتُلْهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْراً لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ.»

"I heard Ali say, 'If I talk to you about myself...war is trick, and if I talk to you about the messenger of Allah (a.s.)...that if I fall from the sky it shall be more beloved to me than to

fabricate lies against the messenger of Allah (a.s.). I have heard the messenger of Allah (a.s.) say (to me), 'Some people, who are young and foolish, shall appear, who shall speak of the best speech of people, but their faith shall not exceed their throats. They will get out of religion as an arrow gets out of a game animal. If you meet them, kill them, because whoever kills them shall have a great reward on the Day of Resurrection."

TRADITION NO. 178

أخبرنا أحمد بن سليمان والقاسم بن زكريا، قالا: حدثنا عبد الله بن موسى، عن إسرائيل، عن أبي إسحاق، عن سويد بن غفلة، عن علي رضي الله عنه قال: قال رسول الله صلى الله عليه (وآله) وسلم:

Ahmed ibn Sulayman (ar-Rahaawi) and al-Qasim ibn Zakariyya informed us that they heard from Ubaydillah ibn Musa who heard from Israel (ibn Younus) from (his grandfather) Abu Isaaq from Suwayd ibn Ghafalah from Ali (a.s.) that the messenger of Allah (a.s.) said,

يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ؛ يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. قِتَالُهُمْ حَقٌّ عَلَى كُلِّ مُسْلِمٍ.

"About the end of time, a group of people shall appear who will recite the Qur'an, but it shall not exceed their clavicles. They will get out of (recant) religion as an arrow gets out of a game animal. Fighting against them is obligatory on every Muslim."

TRADITION NO. 179

أخبرني زكريا بن يحيى، قال: حدثنا محمد بن العلاء قال: حدثني إبراهيم بن يوسف، عن أبيه، عن إسحاق، عن أبي قيس الأزدي، عن سويد بن غفلة، عن علي رضي الله عنه قال:

Zakariyya ibn Yahya reported from (Abu Kurayb) Muhammad ibnul Ala' from Ibraheem ibn Yousuf (ibn Isaaq ibn Abu Isaaq) from his father from Abu Isaaq from Abu Qays al-Awdi from Suwayd ibn Ghafalah from Ali that the Prophet (a.s.) said,

يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ. يَمْرُقُونَ مِنَ الدِّينِ

مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ. قِتَالُهُمْ حَقٌّ عَلَى كُلِّ مُسْلِمٍ. سِيمَاهُمُ التَّحْلِيقُ.

"About the end of time, some people shall appear who will recite the Qur'an which shall not exceed their clavicles. They will get out of religion as an arrow gets out of a game animal. Fighting against them is obligatory on every Muslim. Their sign shall be shaving."

TRADITION NO. 180

أخبرني محمد بن بكار الحراني حدثنا مخلد، قال: حدثنا إسرائيل، عن إبراهيم بن عبد الأعلى، عن طارق بن زياد قال:

Ahmed ibn Bakkaar al-Harrani reported from Mukhallad (ibn Yazeed) from Israel (ibn Younus) from Ibraheem ibn Abdul A'la that Tariq ibn Ziyad said,

خَرَجْنَا مَعَ عَلِيٍّ عليه السلام إِلَى الْخَوَارِجِ، فَقَتَلَهُمْ. ثُمَّ قَالَ: «أَنْظُرُوا، فَإِنَّ نَبِيَّ اللهِ ﷺ قَالَ: «إِنَّهُ سَيَخْرُجُ قَوْمٌ يَتَكَلَّمُونَ بِالْحَقِّ لاَ يُجَاوِزُ حُلُوقَهُمْ. يَخْرُجُونَ مِنَ الْحَقِّ كَمَا يَخْرُجُ السَّهْمُ مِنَ الرَّمِيَّةِ. سِيمَاهُمْ أَنَّ فِيهِمْ رَجُلاً أَسْوَدَ مُخْدَجَ الْيَدِ، فِي يَدِهِ شَعَرَاتٌ سُودٌ.» إِنْ كَانَ هُوَ فَقَدْ قَتَلْتُمْ شَرَّ النَّاسِ، وَإِنْ لَمْ يَكُنْ هُوَ فَقَدْ قَتَلْتُمْ خَيْرَ النَّاسِ.» فَبَكَيْنَا. ثُمَّ قَالَ: «أُطْلُبُوا.» فَطَلَبْنَا، فَوَجَدْنَا الْمُخْدَجَ، فَخَرَرْنَا سُجُوداً، وَخَرَّ عَلِيٌّ مَعَنَا سَاجِداً.

"We marched with Ali to fight the Kharijites and he killed them. Then, he said, 'Look! The messenger of Allah (a.s.) had said, 'A group of people shall appear who speak of the truth which shall not exceed their throats. They will get out of the truth as an arrow gets out of a game animal. Their sign is that there shall be from among them a black man with a handicapped hand. In his hand, there shall be some black hairs.' If it is he, you have, then, killed the worst of people, and if it is not him, you have, then, killed the best of people.' We began weeping. He said, 'Search for him!' We searched and found the man with the handicapped hand. We fell down to the ground in prostration and Ali fell down to the ground prostrating with us."

TRADITION NO. 181

أخبرنا الحسن بن مدرك، قال: حدثنا يحيٰ بن حماد قال: أخبرنا أبو عوانة، قال: أخبرني أبو سليمان الجهني:

Al-Hasan ibn Mudrik reported from Yahya ibn Hammad from Abu Awana from Abu Balj Yaya ibn Sulaym ibn Balj that his father Sulaym ibn Balj said,

أَنَّهُ كَانَ مَعَ عَلِيٍّ عليه السلام فِي النَّهْرَوَانِ. قَالَ: كُنْتُ قَبْلَ ذَلِكَ أُصَارِعُ رَجُلاً عَلَى يَدِهِ شَيْءٌ، فَقُلْتُ: «مَا شَأْنُ يَدِكَ؟» قَالَ: «أَكَلَهَا بَعِيرٌ.» فَلَمَّا كَانَ يَوْمُ النَّهْرَوَانِ وَقَتَلَ عَلِيٌّ الْحَرُورِيَّةَ، فَجَزِعَ عَلِيٌّ مِنْ قَتْلِهِمْ حِينَ لَمْ يَجِدْ ذَا الثَّدْيِ. فَطَافَ حَتَّى وَجَدَهُ فِي سَاقِيَةٍ، فَقَالَ: «صَدَقَ اللهُ وَبَلَّغَ رَسُولُ اللهِ ﷺ. وَقَالَ: فِي مَنْكِبِهِ ثَلَاثُ شَعَرَاتٍ مِثْلُ حَلَمَةِ الثَّدْيِ.»

"I was with Ali in the battle of an-Nahrawan. Before that, I quarreled with some man on whose hand there was something. I asked him what the matter with his hand was, and he said that a camel had eaten it. When the battle of an-Nahrawan took place and Ali killed the Kharijites, he (Ali) was too distressed for not finding Thu ath-Thadyy (the man of the breast).[1] He searched for him until he found him in a rivulet. Then, he said, 'Allah has revealed the truth and His messenger has informed of the truth when saying, 'There are three hairs on his shoulder like a nipple of a breast'."

TRADITION NO. 182

أخبرنا علي بن المنذر، قال: حدثني ابن فضيل عن عاصم بن كليب الجرمي، عن أبيه قال:

Ali ibnul Munthir reported from (Muhammad) ibn Fudhayl from Aasim ibn Kulayb (ibn Shihab) al-Jarmi that his father narrated,

كُنْتُ عِنْدَ عَلِيٍّ عليه السلام جَالِساً إِذْ دَخَلَ رَجُلٌ عَلَيْهِ ثِيَابُ السَّفَرِ، وَعَلِيٌّ عليه السلام يُكَلِّمُ النَّاسَ وَيُكَلِّمُونَهُ، فَقَالَ: «يَا أَمِيرَ الْمُؤْمِنِينَ، أَتَأْذَنُ لِي أَنْ أَتَكَلَّمَ؟» فَلَمْ يَلْتَفِتْ

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[1] The man about whom the Prophet (a.s.) had said that his hand was like a woman's breast.

إِلَيْهِ، وَشَغَلَهُ مَا فِيهِ. فَجَلَسْتُ إِلَى الرَّجُلِ فَسَأَلْتُهُ: «مَا خَبَرُكَ؟» قَالَ: «كُنْتُ مُعْتَمِراً فَلَقِيتُ عَائِشَةَ فَقَالَتْ لِي: «هَؤُلاَءِ الْقَوْمُ الَّذِينَ خَرَجُوا فِي أَرْضِكُمْ يُسَمَّوْنَ حَرُورِيَّةً؟» قُلْتُ: «خَرَجُوا فِي مَوْضِعٍ يُسَمَّى حَرُورَاء، فَسُمُّوا بِذَلِكَ.» فَقَالَتْ: طُوبَى لِمَنْ شَهِدَ هَلَكَتَهُمْ. لَوْ شَاءَ ابْنُ أَبِي طَالِبٍ لأَخْبَرَكُمْ خَبَرَهُمْ.» [قَالَ:] فَجِئْتُ أَسْأَلُهُ عَنْ خَبَرِهِمْ.» فَلَمَّا فَرَغَ عَلِيٌّ عليه السلام قَالَ: «أَيْنَ الْمُسْتَأْذِنُ؟» فَقَصَّ عَلَيْهِ كَمَا قَصَّ عَلَيْنَا. قَالَ [عَلِيٌّ]: «إِنِّي دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ وَلَيْسَ عِنْدَهُ أَحَدٌ غَيْرُ عَائِشَةَ. فَقَالَ لِي: «كَيْفَ أَنْتَ يَا عَلِيُّ وَقَوْمٌ كَذَا وَكَذَا؟» قُلْتُ: «اللهُ وَرَسُولُهُ أَعْلَمُ.» (وَقَالَ:) ثُمَّ أَشَارَ بِيَدِهِ فَقَالَ: «قَوْمٌ يَخْرُجُونَ مِنَ الْمَشْرِقِ يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. فِيهِمْ رَجُلٌ مُخْدَجٌ كَأَنَّ يَدَهُ ثَدْيٌ.» أَنْشُدُكُمْ بِاللهِ، أَخْبَرْتُكُمْ بِهِمْ؟» قَالُوا: «نَعَمْ.» قَالَ: «أَنَاشِدُكُمْ بِاللهِ، أَخْبَرْتُكُمْ أَنَّهُ فِيهِمْ؟» قَالُوا: «نَعَمْ.» قَالَ: «فَأَتَيْتُمُونِي فَأَخْبَرْتُمُونِي أَنَّهُ لَيْسَ فِيهِمْ، فَحَلَفْتُ لَكُمْ بِاللهِ أَنَّهُ فِيهِمْ. فَأَتَيْتُمُونِي بِهِ تَجُرُّونَهُ كَمَا نَعَتُّ لَكُمْ؟» قَالُوا: «نَعَمْ.» قَالَ: «صَدَقَ اللهُ وَرَسُولُهُ.»

"I was sitting with Ali when some man came, on whom there were clothes of travel. Ali and the attendants were talking with each other. The man asked, 'O Ameerul Mo'mineen, would you permit me to talk?' He (Ali) did not notice the man, for he was busy discussing with people. I came to the man and asked him what the matter was with him, and he said, 'I was (in Mecca) to perform the Umrah, and I met Aa'isha there. She said to me, 'Are those people, who have rebelled in your land, called Harouriyyah?' I said, 'They have gathered in a place called Haroura', and therefore, they are called so.' She said, 'Blessed is he who attends their perishment. If ibn Abi Talib wanted, he would tell you everything about them.' Therefore, I have come here to ask him (Ali) about their news.' When Ali was free, he asked

about the man, who asked for permission. He came and told Ali of the matter, and Ali said, 'Once, I went in to the messenger of Allah (a.s.) when there was no one with him except Aa'isha. He asked me, 'How shall you do with the people of so-and-so, Ali?' I said, 'Allah and His messenger are more aware.' He pointed with his hand and said, 'A group of people who shall appear (rebel) from the east; they recite the Qur'an, but it does not exceed their clavicles. They get out of religion as an arrow gets out of a game animal. From among them, there shall be a handicapped man whose hand shall be like a breast.' (Ali said to the people with him) I adjure you before Allah, did I not tell you about them?' They said, 'Yes, you did.' He said, 'I adjure you before Allah; did I not tell you that he (the handicapped man) must be with them?' They said, 'Yes, you did.' He said, 'You came and told me that he was not with them, and I swore before you by Allah that he must be from among them. Then, you came to me drawing him (his dead body) as I had described him to you?!' They said, 'Yes, it is true.' He said, 'Allah and His messenger have told the truth.'"

TRADITION NO. 183

أخبرنا محمد بن العلاء، قال: حدثنا أبو معاوية، عن الأعمش، عن زيد بن وهب قال:

Muhammad ibnul Ala' reported from Abu Mu'awiya (Muhammad ibn Khazim) from al-A'mash that Zayd ibn Wahab narrated,

لَمَّا كَانَ يَوْمُ النَّهْرَوَانِ لَقِيَ الْخَوَارِجَ فَلَمْ يَبْرَحُوا حَتَّى شُجِرُوا بِالرِّمَاحِ فَقُتِلُوا جَمِيعاً. قَالَ عَلِيٌّ عليه السلام: «أُطْلُبُوا ذَا الثُّدَيَّةِ.» فَطَلَبُوهُ [فَلَمْ يَجِدُوهُ. فَقَالَ عَلِيٌّ عليه السلام: «مَا كَذَبْتُ وَلاَ كُذِّبْتُ. أُطْلُبُوهُ.» فَطَلَبُوهُ] فَوَجَدُوهُ فِي وَهْدَةٍ مِنَ الأَرْضِ عَلَيْهِ نَاسٌ مِنَ الْقَتْلَى. فَإِذَا رَجُلٌ عَلَى يَدَيْهِ مِثْلُ سَبَلاَتِ السِّنَّوْرِ. فَكَبَّرَ عَلِيٌّ عليه السلام وَالنَّاسُ، وَأَعْجَبَهُمْ ذَلِكَ.

"On the Day (battle) of an-Nahrawan, he (Ali) met the Kharijites who all were killed and no one could escape. Ali ordered his men to search for Thu ath-Thudayyah whom

they could not find. Ali said, 'Neither I have told a lie, nor have I been informed falsely (by the Prophet). Go search for him!' They searched and found him in a lowland covered with some killed men. It was found on his hand like the bristles of a cat. Ali and the men with him recited takbeer[1] and were delighted."

TRADITION NO. 184

أخبرنا عبد الأعلى بن واصل بن عبد الأعلى، قال: حدثنا الفضل بن دكين، عن موسى بن قيس الحضرمي، عن سلمة بن كهيل، عن زيد بن وهب قال:

Abdul A'la ibn Wasil ibn Abdul A'la reported from al-Fadhl ibn Dukayn from Musa ibn Qays al-Hadhrami from Salama ibn Kuhayl that Zayd ibn Wahab narrated,

خَطَبَنَا عَلِيٌّ بِقَنْطَرَةِ الدَّيْزُجَانِ، فَقَالَ: «إِنَّهُ قَدْ ذُكِرَ لِي خَارِجَةٌ تَخْرُجُ مِنْ قِبَلِ الْمَشْرِقِ وَفِيهِمْ ذُو الثُّدَيَّةِ، فَقَاتِلْهُمْ.» فَقَالَتِ الْحَرُورِيَّةُ بَعْضُهُمْ لِبَعْضٍ: لاَ تُكَلِّمُوهُ فَيَرُدُّكُمْ كَمَا رَدَّكُمْ يَوْمَ حَرُوْرَاءَ. فَشَجَرَ بَعْضُهُمْ بَعْضاً بِالرِّمَاحِ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِ عَلِيٍّ عليه السلام: «إِقْطَعُوا الْعَوَالِيَ.» ـ وَالْعَوَالِي: الرِّمَاحُ ـ فَدَارُوا وَاسْتَدَارُوا، وَقُتِلَ مِنْ أَصْحَابِ عَلِيٍّ عليه السلام اثْنَا عَشَرَ رَجُلاً أَوْ ثَلاَثَةَ عَشَرَ رَجُلاً. فَقَالَ عَلِيٌّ عليه السلام: «إِلْتَمِسُوا الْمُخْدَجَ.» وَذَلِكَ فِي يَوْمٍ شَاتٍ. فَقَالُوا: «مَا نَقْدِرُ عَلَيْهِ.» فَرَكِبَ عَلِيٌّ بَغْلَةَ النَّبِيِّ ﷺ الشَّهْبَاءَ، فَأَتَى وَهْدَةً مِنَ الأَرْضِ فَقَالَ: «إِلْتَمِسُوهُ فِي هَؤُلاَءِ.» فَأُخْرِجَ. فَقَالَ: «مَا كَذِبْتُ وَلاَ كُذِّبْتُ.» فَقَالَ: «إِعْمَلُوا وَلاَ تَتَّكِلُوا، لَوْلاَ أَنِّي أَخَافُ أَنْ تَتَّكِلُوا لأَخْبَرْتُكُمْ بِمَا قَضَى اللهُ لَكُم عَلَى لِسَانِه ـ يَعْنِي النَّبِيَّ ﷺ ـ....

"Ali made a speech to us in Qantarat (bridge of) al-Dayzajan and said, 'It has been mentioned to me that a group of rebels shall appear from the east among whom there shall be Thu ath-Thudayyah and that I will kill them.' The Kharijites said to each other, 'Do not talk with him, lest he refute you as he

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[1] The saying loudly of Allahu Akbar: "Allah is Great".

had refuted on the day of Haroura.' They (Ali's men and the Kharijites) shot each other with spears...(and all of them were killed)... Ali asked his men to search for the handicapped man. It was winter and they could not find him. Ali rode on the Prophet's mule called ash-Shahba' and came to a piece of lowland and asked his companions to search for him (the handicapped man) from among the killed ones accumulated in the lowland. He was found and taken out. Ali said, 'Neither I have told a lie, not have I been informed falsely (by the Prophet). Act and do not rely (on hopes). If I did not fear that you may rely (on expectation), I would tell you what Allah has determined for you via his (the Prophet) tongue.'..."

TRADITION NO. 185

أخبرنا العباس بن عبد العظيم، قال: حدثنا عبد الرزاق قال: أخبرنا عبد الملك بن أبي سليمان، عن سلمة بن كهيل، قال: حدثنا ابن وهب:

Al-Abbas ibn Abdul Adheem narrated from Abdurrazzaq (ibn Hammam) from Abdul Melik ibn Abu Sulayman from Salama ibn Kuhayl that Zayd ibn Wahab said,

أَنَّهُ كَانَ فِي الْجَيْشِ الَّذِي كَانُوا مَعَ عَلِيٍّ عليه السلام الَّذِينَ سَارُوا إِلَىٰ الْخَوَارِجِ، فَقَالَ عَلِيٌّ عليه السلام: «أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «سَيَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَقْرَؤُونَ الْقُرْآنَ، لَيْسَ قِرَاءَتُكُمْ إِلَىٰ قِرَاءَتِهِمْ بِشَيْءٍ، وَلاَ صَلاَتُكُمْ إِلَىٰ صَلاَتِهِمْ بِشَيْءٍ، وَلاَ صِيَامُكُمْ إِلَىٰ صِيَامِهِمْ بِشَيْءٍ، يَقْرَؤُونَ الْقُرْآنَ يَحْسَبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ، لاَ تُجَاوِزُ صَلاَتُهُمْ تَرَاقِيَهُمْ. يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.» لَوْ يَعْلَمُ الْجَيْشُ الَّذِينَ يُصِيبُونَهُمْ مَا قُضِيَ لَهُمْ عَلَىٰ لِسَانِ نَبِيِّهِمْ لاَتَّكَلُوا عَنِ الْعَمَلِ. وَآيَةُ ذَلِكَ أَنَّ فِيهِمْ رَجُلاً لَهُ عَضُدٌ وَلَيْسَتْ لَهُ ذِرَاعٌ. عَلَىٰ رَأْسِ عَضُدِهِ مِثْلُ حَلَمَةِ ثَدْيِ الْمَرْأَةِ، عَلَيْهِ شَعَرَاتٌ بِيضٌ.»

"I was in the army that marched with Ali (a.s.) to fight the Kharijites. Ali said, 'O people! I heard the messenger of Allah (a.s.) say, 'A group of people from my nation shall

appear (rebel). They recite the Qur'an. Your recitation (of the Qur'an) is nothing compared to theirs, nor your prayers to their prayers, nor your fasting to their fasting. They recite the Qur'an thinking that it is with them, whereas it is against them. Their prayers do not exceed their clavicles. They get out of religion as an arrow gets out of a game animal.' If the army that will kill them (the Kharijites) know what Allah has determined for them through the tongue of their Prophet (a.s.), thy will rely on that and give up working. The sign of that is that there is from among them (the Kharijites) a man with a handicapped hand. On his upper arm, there is something like the nipple of a woman's breast on which there are some white hairs.'

قَالَ سَلَمَةُ: فَنَزَّلَنِي زَيْدٌ مَنْزِلاً حَتَّى مَرَرْنَا عَلَى قَنْطَرَةٍ، [فَلَمَّا الْتَقَيْنَا وَ] عَلَى الْخَوَارِجِ عَبْدُ اللهِ بْنُ وَهَبٍ الرَّاسِبِيُّ، فَقَالَ لَهُمْ: «أَلْقُوا الرِّمَاحَ وَسُلُّوا سُيُوفَكُمْ مِنْ جُفُونِهَا، فَإِنِّي أَخَافُ أَنْ يُنَاشِدُوكُمْ [كَمَا نَاشَدُوكُمْ يَوْمَ حَرُورَاءَ].» قَالَ: فَسَلُّوا السُّيُوفَ وَأَلْقَوا جُفُونَهَا، وَشَجَرَهُمُ النَّاسُ ـ يَعْنِي بِرِمَاحِهِمْ ـ فَقُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ. وَمَا أُصِيبَ مِنَ النَّاسِ يَوْمَئِذٍ إِلاَّ رَجُلاَنِ. قَالَ عَلِيٌّ (ع): «إِلْتَمِسُوا فِيهِمُ الْمُخْدَجَ.» فَلَمْ يَجِدُوهُ. فَقَامَ عَلِيٌّ (ع) بِنَفْسِهِ حَتَّى أَتَى أُنَاساً قَتْلَى بَعْضُهُمْ عَلَى بَعْضٍ. قَالَ: «جُرُّوهُمْ.» فَوَجَدُوهُ مِمَّا يَلِي الأَرْضَ. فَكَبَّرَ عَلِيٌّ (ع) وَقَالَ: «صَدَقَ اللهُ وَبَلَّغَ رَسُولُهُ.» فَقَامَ إِلَيْهِ عُبَيْدَةُ السَّلْمَانِيُّ فَقَالَ: «يَا أَمِيرَ الْمُؤْمِنِينَ، وَاللهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ، سَمِعْتَ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللهِ ﷺ؟» قَالَ: «إِي وَاللهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ، لَسَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.» حَتَّى اسْتَحْلَفَهُ ثَلاَثاً، وَهُوَ يَحْلِفُ لَهُ.

Salama said, 'Zayd took me in a way until we passed over a bridge. When we met (Imam Ali's army and the Kharijites), the leader of the Kharijites was Abdullah ibn Wahab ar-Rasibi who said to his followers, 'Throw away the spears and

unsheathe the swords, for I fear that they may refute you as they had refuted you in Haroura'. They unsheathed the swords and threw away their sheaths. People (Ali's army) stroke them with the spears and they were killed one over the other...then, Ali ordered, 'Search for the handicapped man!' They (Ali's companions) searched, but they could not find the man. Then, Ali himself went searching, until he came to a group of killed men accumulated on each other. They were uncovered and the man was found beneath the killed ones. Ali recited takbeer and said, 'Allah has revealed the truth and His messenger has informed of it.' Ubaydah as-Salmani said, 'O Ameerul Mo'mineen! By Allah Whom there is no god but Him, have you heard this tradition from the messenger of Allah?' He said, 'Yes, by Allah Whom there is no god but Him, I have heard it from the messenger of Allah (a.s.).' He (Ubaydah) adjured him (Imam Ali) three times and he swore for him."

TRADITION NO. 186

أخبرنا قتيبة بن سعيد، قال: حدثنا ابن أبي عدي عن ابن عون، عن ابن سيرين عن عبيدة أنه قال:

Qutaybah ibn Sa'eed narrated from (Muhammad ibn Ibraheem) ibn Abu Adiy from (Abdullah) ibn Awn from (Muhammad) ibn Seereen that Ubaydah (as-Salmani) said,

قَالَ عَلِيٌّ ﷺ: «لَوْلاَ أَنْ تَبْطَرُوا لأَنْبَأْتُكُمْ مَا وَعَدَ اللهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ ﷺ.» فَقُلْتُ: «أَنْتَ سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ؟» قَالَ: «إِي وَرَبِّ الْكَعْبَةِ، إِي وَرَبِّ الْكَعْبَةِ ، إِي وَرَبِّ الْكَعْبَةِ.»

"Ali said, 'Unless you may be ungrateful, I would tell you what (reward) Allah has determined for those who kill them (the Kharijites) through the tongue of Muhammad (a.s.).' I said, 'Have you heard it from the messenger of Allah?' He said, 'Yes, by the Lord of the Kaaba! Yes, by the Lord of the Kaaba! Yes, by the Lord of the Kaaba.'"

TRADITION NO. 187

أخبرنا إسماعيل بن مسعود قال: حدثنا المعتمر بن سليمان بن عوف، قال: حدثنا محمد بن سيرين قال: قال عبيدة السلماني:

Isma'eel ibn Mass'ood narrated from al-Mu'tamir ibn Sulayman from Awf (ibn Abu Jameelah al-A'raabi) from Muhammad ibn Seereen that Ubaydah as-Salmani said,

لَمَّا كَانَ حَيْثُ أُصِيبَ أَصْحَابُ النَّهْرِ، قَالَ عَلِيٌّ عليه السلام: «إِبْتَغُوا فِيهِمْ، فَإِنَّهُمْ إِنْ كَانُوا هُمُ الْقَوْمَ الَّذِينَ ذَكَرَهُمْ رَسُولُ اللهِ ﷺ، فَإِنَّ فِيهِمْ رَجُلاً مُخْدَجَ الْيَدِ - أَوْ: مَثْدُونَ الْيَدِ، أَوْ: مُودَنَ الْيَدِ -» فَابْتَغَيْنَاهُ فَوَجَدْنَاهُ، فَدَلَلْنَاهُ عَلَيْهِ. فَلَمَّا رَآهُ قَالَ: «اللهُ أَكْبَرُ. اللهُ أَكْبَرُ. اللهُ أَكْبَرُ.» قَالَ: «وَاللهِ، لَوْلاَ أَنْ تَبْطُرُوا - ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا - لَحَدَّثْتُكُمْ بِمَا قَضَى اللهُ [عَزَّ وَجَلَّ] عَلَى لِسَانِ نَبِيِّهِ ﷺ لِمَنْ وَلِيَ قَتْلَ هَؤُلاَءِ.» قُلْتُ: «أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟» قَالَ: «إِي وَرَبِّ الْكَعْبَةِ.» ثَلاَثاً.

"When the people of an-Nahrawan (the Kharijites) were killed, Ali ordered, 'Search them! If they are the same people whom the messenger of Allah (a.s.) had talked about, there must be from among them a man with a handicapped hand.' We searched and found the man (who was killed) and showed him to him (Ali) who when saw him, said, 'Allahu Akbar (Allah is Great)! Allahu Akbar! Allahu Akbar! By Allah, unless you might be ungrateful, I would tell you what (reward) Allah has determined through the tongue of His Prophet (a.s.) for whoever kills these people.' I said to him, 'Have you yourself heard it from the messenger of Allah?' He said, 'Yes, by the Lord of the Kaaba.' He repeated that three times."

TRADITION NO. 188

أخبرنا محمد بن عبيد، قال: حدثنا أبو مالك عمرو بن هاشم، عن اسماعيل بن أبي خالد، عن عمرو بن قيس، عن المنهال بن عمرو، عن زر بن حبيش أنه سمع عليا رضي الله عنه يقول:

Muhammad ibn Ubayd ibn Muhammad narrated from Abu Malik Amr ibn Hashim from Isma'eel ibn Abi Khalid from Amr ibn Qays from al-Minhal ibn Amr that Zirr ibn Hubaysh had heard Ali say,

أنَا فَقَأْتُ عَيْنَ الْفِتْنَة، وَلَوْلاَ أنَا مَا قُوتِلَ أهْلُ النَّهْرَوَانِ [وَأهْلُ الْجَمَلِ]. وَلَوْلاَ أنِّي أخْشَى أنْ تَتْرُكُوا الْعَمَلَ لأخْبَرْتُكُمْ بِالَّذي قَضَى اللهُ [عَزَّ وَجَلَّ] عَلَى لِسَانِ نَبِيِّكُمْ ﷺ لِمَنْ قَاتَلَهُمْ مُبْصِراً لِضَلاَلَتِهِمْ عَارِفاً بِالْهُدَى الَّذي نَحْنُ عَلَيْه.

"It is me who had gouged the eye of sedition! Had I not been there, the people of an-Nahrawan (the Kahrijites) (and the people of the Camel-in the battle of al-Jamal) would have not been fought. Unless I fear that you may give up working (doing good deeds), I would tell you of what (reward) Allah the Almighty has determined via the tongue of your Prophet (a.s.) for whoever fought them while being aware of their deviation and knowing the guidance we have been in.'"

The debate of Ibn Abbas with the Kharijites who denied Ali

TRADITION NO. 189

أخبرنا عمرو بن علي، قال: حدثنا عبد الرحمان بن مهدي، قال: حدثنا عكرمة بن عمار، قال: حدثنا أبو زميل قال: حدثني عبد الله بن عباس، قال:

Amr ibn Ali narrated from Abdurrahman ibn Mehdi from Ikrimah ibn Ammar from Abu Zumayl (Simak ibnul Waleed) that Abdullah ibn Abbas said to him,

لَمَّا خَرَجَتِ الْحَرُورِيَّةُ اعْتَزَلُوا فِي دَارِهِمْ، وَكَانُوا سِتَّةَ آلاَف. فَقُلْتُ لِعَلِيٍّ عليه السلام: «يَا أمِيرَ الْمُؤْمِنِينَ، أبْرِدْ بِالصَّلاَةِ لَعَلِّي أكَلِّمُ هَؤُلاَءِ الْقَوْم.» قَالَ: «إنِّي أخَافُهُمْ عَلَيْكَ.» قُلْتُ: «كَلاَّ.» (قَالَ:) فَلَبِسْتُ وَتَرَجَّلْتُ وَدَخَلْتُ عَلَيْهِمْ فِي دَارِ نِصْفَ النَّهَارِ وَهُمْ يَأكُلُونَ. فَقَالُوا: «مَرْحَباً بِكَ يَا بْنَ عَبَّاس، فَمَا جَاءَ بِكَ؟!» قُلْتُ لَهُمْ: «أتَيْتُكُمْ مِنْ عِنْدِ أصْحَابِ النَّبِيِّ ﷺ الْمُهَاجِرِينَ وَالأنْصَار، وَمِنْ عِنْدِ ابْنِ عَمِّ

النَّبِيِّ ﷺ وَصِهْرِهِ، وَعَلَيْهِمْ نَزَلَ الْقُرْآنُ، فَهُمْ أَعْلَمُ بِتَأْوِيلِهِ مِنْكُمْ، وَلَيْسَ فِيكُمْ مِنْهُمْ أَحَدٌ، لأُبَلِّغَكُمْ مَا يَقُولُونَ، وَأُبَلِّغَهُمْ بِمَا تَقُولُونَ.»

"When the Kharijites, who were about six thousands, appeared (rebelled), they retired in a certain place. I said to Ali, 'O Ameerul Mo'mineen! Hasten to offer the prayer that I may negotiate with those people.' He said to me, 'I fear for you from them.' I said, 'No, (there is no fear).' I put on my clothes and was ready to go to them. I went in to them in a house at midday where they were having food. They said, 'Welcome, ibn Abbas! What have you come for?' I said, 'I have come to you from the companions of the Prophet (a.s.); the Muhajireen and the Ansar, and from the cousin and son-in-law of the Prophet (a.s.), on whom the Qur'an had come down. Therefore, they are more aware than you are of its (the Qur'an) interpretation, and surely, there is no one among you from them. I have come to inform you of what they say and inform them of what you shall say.'

فَانْتَحَى لِي نَفَرٌ مِنْهُمْ. قُلْتُ: «هَاتُوا مَا نَقِمْتُمْ عَلَى أَصْحَابِ رَسُولِ اللهِ ﷺ وَابْنِ عَمِّهِ؟» قَالُوا: «ثَلاثاً.» قُلْتُ: «مَا هُنَّ؟» قَالُوا: «أَمَّا إِحْدَاهُنَّ فَإِنَّهُ حَكَّمَ الرِّجَالَ فِي أَمْرِ اللهِ. وَقَالَ اللهُ تَعَالَى: ﴿إِنِ الْحُكْمُ إِلَّا لِلَّهِ﴾. مَا شَأْنُ الرِّجَالِ وَالْحُكْمِ؟» قُلْتُ: «هَذِهِ وَاحِدَةٌ.» قَالُوا: «وَأَمَّا الثَّانِيَةُ: فَإِنَّهُ قَاتَلَ وَلَمْ يَسْبِ [سِبَاهُمْ] وَلَمْ يَغْنَمْ. فَإِنْ كَانُوا كُفَّارًا لَقَدْ حَلَّ سَبْيُهُمْ، وَلَئِنْ كَانُوا مُؤْمِنِينَ مَا حَلَّ سَبْيُهُمْ وَلاَ قِتَالُهُمْ.» قُلْتُ: «هَذِهِ ثِنْتَانِ فَمَا الثَّالِثَةُ؟» وَذَكَرَ كَلِمَةً مَعْنَاهَا: قَالُوا: «إِنَّهُ مَحَى نَفْسَهُ مِنْ أَمِيرِ الْمُؤْمِنِينَ، فَإِنْ لَمْ يَكُنْ أَمِيرَ الْمُؤْمِنِينَ فَهُوَ أَمِيرُ الْكَافِرِينَ.» قُلْتُ: «هَلْ عِنْدَكُمْ شَيْءٌ غَيْرُ هَذَا؟» قَالُوا: «حَسْبُنَا هَذَا.»

Some ones from them came forward to me. I said to them, 'Tell me why you have harbor malice against the companions of the messenger of Allah (a.s.) and his cousin (Ali)!' They said, 'Three things.' I said, 'What are they?' They said, 'One

of them is that he (Ali) made men judge on the affairs of Allah, whereas Allah says, 'Judgment is only Allah's (6:57). What is men's business with judgment?!' I said, 'This is one.' They said, 'The second one is that he fought (in the battle of al-Jamal where Aa'isha, az-Zubayr, and Talha were the leaders over an army of Muslims), but he did not captivate their women, nor did he take their properties as booties. If they were disbelievers, then, fighting against them would be permissible, and if they were believers, neither fighting them nor captivating their women and children would be permissible.' I said, 'These are two. What is the third one?' They said, 'He omitted his attribute of "Ameerul Mo'mineen; commander of the believers".[1] So if he is not the commander of the believers, then, he is the commander of the disbelievers.'

I said to them, 'Do you have something else?'

They said, 'This is enough.'

قُلْتُ: «أرَأيْتُم إنْ قَرَأْتُ عَلَيْكُمْ مِنْ كِتَابِ اللهِ جَلَّ ثَنَاؤُهُ وَسُنَّةِ نَبِيِّهِ ﷺ مَا يَرُدُّ قَوْلَكُمْ، أتَرْجِعُونَ؟» قَالُوا: «نَعَمْ.» قُلْتُ: «أمَّا قَوْلُكُمْ حَكَّمَ الرِّجَالَ فِي أمْرِ اللهِ فَأنَا أقْرَأُ عَلَيْكُمْ فِي كِتَابِ اللهِ أنْ قَدْ صَيَّرَ اللهُ حُكْمَهُ إلَى الرِّجَالِ فِي ثُمُنِ رُبْعِ دِرْهَمٍ. فَأمَرَ اللهُ تَبَارَكَ وَتَعَالَى أنْ يُحَكِّمُوا فِيهِ. قَالَ اللهُ تَعَالَى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْتُلُوا۟ ٱلصَّيْدَ وَأَنتُمْ حُرُمٌ ۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ ﴾وكَانَ مِنْ حُكْمِ اللهِ أنَّهُ صَيَّرَهُ إلَى الرِّجَالِ يَحْكُمُونَ فِيهِ. وَلَوْ شَاءَ يَحْكُمُ فِيهِ، فَجَازَ مِنْ حُكْمِ الرِّجَالِ. أنْشَدْتُكُمْ بِاللهِ، أحُكْمُ الرِّجَالِ فِي صَلاَحِ ذَاتِ الْبَيْنِ وَحَقْنُ دِمَاءِهِمْ أفْضَلُ أوْ فِي أرْنَبٍ؟» قَالُوا: «بَلْ فِي هَذَا أفْضَلُ.» وَفِي الْمَرْأةِ وَزَوْجِهَا [قَالَ اللهُ عَزَّ وَجَلَّ]: ﴿ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَٱبْعَثُوا۟

(1) In the agreement between him and Mu'awiya in the battle of Siffeen.

حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ ﴾، فَنَشَدْتُكُمْ بِاللهِ، حُكْـمُ الرِّجَـالِ فِـي صَـلاَحِ ذَاتِ بَيْنِهِمْ وَحَقْنُ دِمَاءِهِمْ أَفْضَلُ مِنْ حُكْمِهِمْ فِـي بِـضْعِ امْـرَأَةٍ؟ خَرَجْـتُ مِـنْ هَذِهِ؟» قَالُوا: «نَعَمْ.»

I said, 'As for your saying "he made men judge on the affairs of Allah", I shall recite to you from the Book of Allah that Allah has permitted his judgment to men on a matter of one quarter of a dirham. Allah has ordered (His people) to judge on it. Do you not see this saying of Allah the Almighty, 'O you who believe! do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge. (5:95)? Allah has given the right to men to judge on it, and if He willed, He Himself would judge on it. Therefore, the judgment of people is permissible. I adjure you before Allah! Is the judgment of men on the reconciliation (between people) and sparing their bloods is better or (their judgment) on a rabbit?' They said, 'Certainly, in this matter it is better.'

I added, 'On a wife and her husband, Allah says, 'And if you fear a breach between the two, then appoint a judge from his family and a judge from her family... (4:35). I adjure you before Allah! Is the judgment of men in the reconciliation between people and sparing their blood not better than their judgment on the affairs of a wife?' Have I given the convincing answer?' They said, 'Yes, you have.'

قُلْتُ: «وَأَمَّا قَوْلُكُمْ قَاتَلَ وَلَمْ يَسْبِ، وَلَـمْ يَغْـنَمْ، أَفَتَـسْبُونَ أُمَّكُـمْ عَائِـشَةَ ثُـمَّ تَسْتَحِلُّونَ مِنْهَا مَا تَسْتَحِلُّونَ مِنْ غَيْرِهَا، وَهِيَ أُمُّكُمْ؟ فَإِنْ قُلْتُمْ إِنَّا نَسْتَحِلُّ مِنْهَا مَا نَسْتَحِلُّ مِنْ غَيْرِهَا فَقَدْ كَفَرْتُمْ. وَلَئِنْ قُلْتُمْ لَيْسَتْ بِأُمِّنَـا فَقَـدْ كَفَـرْتُمْ، لأَنَّ اللهَ تَعَـالَى يَقُـولُ: ﴿ ٱلنَّبِيُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ ﴾، فَـأَنْتُمْ بَـيْنَ

ضَلالَتَيْنِ. فَأْتُوا مِنْهَا بِمَخْرَجٍ.» قُلْتُ: «أَفَخَرَجْتُ مِنْ هَذِهِ؟» قَالُوا: «نَعَمْ.»

I said, 'As for you saying "He fought, but he neither captivated (their women and children) nor took their properties as booties of war", would you captivate your mother Aa'isha and do with her as you do with other women while she is your mother? If you say: we can do with her as we do with other women, then, you are disbelievers, and if you say: she is not our mother, you are disbelievers. (Allah says), 'The Prophet is closer to the believers than their own selves, and his wives are (as) their mothers (33:6).' Thus, you are between two deviations and you have to come out of them safely. Have I given the convincing answer to this one too?' They said, 'Yes you have.'

«وَأَمَّا قَوْلُكُمْ مَحَى اسْمَهُ مِنْ أَمِيرِ الْمُؤْمِنِينَ فَأَنَا آتِيكُمْ بِمَا تَرْضَوْنَ، أَنَّ النَّبِيَّ ﷺ يَوْمَ الْحُدَيْبِيَةِ صَالَحَ الْمُشْرِكِينَ فَقَالَ لِعَلِيٍّ عليه السلام: «أُكْتُبْ يَا عَلِيُّ: هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ ﷺ.» قَالُوا: «لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللهِ مَا قَاتَلْنَاكَ.» فَقَالَ رَسُولُ اللهِ ﷺ: «إِمْحُ يَا عَلِيُّ. اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي رَسُولُ اللهِ. إِمْحُ يَا عَلِيُّ، وَاكْتُبْ: هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللهِ.» وَاللهِ، لَرَسُولُ اللهِ ﷺ خَيْرٌ مِنْ عَلِيٍّ، وَقَدْ مَحَا نَفْسَهُ وَلَمْ يَكُنْ مَحْوُهُ نَفْسَهُ ذَلِكَ مَحَاهُ مِنَ النُّبُوَّةِ. أَخَرَجْتُ مِنْ هَذِهِ؟» قَالُوا: «نَعَمْ.» فَرَجَعَ مِنْهُمْ أَلْفَانِ وَخَرَجَ سَائِرُهُمْ فَقُتِلُوا عَلَى ضَلالَتِهِمْ، فَقَتَلَهُمُ الْمُهَاجِرُونَ وَالأَنْصَارُ.

And as for the omitting of "Ameerul Mo'mineen", I will offer to you what shall satisfy you. When the Prophet of Allah (a.s.) made an agreement with the polytheists on the Day of al-Hudaybiyah, he said to Ali, 'O Ali, write down: this is what Muhammad the messenger of Allah has agreed on with...' They (the polytheists) said, 'If we acknowledged that you are the messenger of Allah, we would not fight you.' The messenger of Allah (a.s.) said, 'O Ali, omit it! O Allah, You know that I am the messenger of Allah. O Ali, omit it and

write down: This is what Muhammad son of Abdullah has agreed on with...' By Allah, the messenger of Allah (a.s.) is better than Ali; nevertheless, he omitted his attribute, and the omitting of that did not omit his prophethood. Have I given the answer to this?' They said, 'Yes, you have.'

Two thousand men from them (the Kharijites) turned back (to Ali's companionship), whereas the rest of them rebelled keeping on their deviation and were killed by the Muhajireen and the Ansar."

Traditions supporting previous ones

TRADITION NO. 190

أخبرني معاوية بن صالح، قال: حدثنا عبد الرحمان بن صالح، قال: حدثنا عمرو بن هاشم الجنبي، عن محمد بن إسحاق عن محمد بن كعب القرظي، عن علقمة بن قيس، قال:

Abu Mu'awiya ibn Salih narrated from Abdurrahman ibn Salih from Amr ibn Hashim al-Janbi from Muhammad ibn Isaaq from Muhammad ibn Ka'b al-Quradhi that Alqama ibn Qays said,

قُلْتُ لِعَلِيٍّ عليه السلام: «تَجْعَلُ بَيْنَكَ وَبَيْنَ ابْنِ آكِلَةِ الأَكْبَادِ حُكْماً؟» قَالَ: «إِنِّي كُنْتُ كَاتِبَ رَسُولِ اللهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ، فَكَتَبْتُ: «هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ وَسُهَيْلُ بْنُ عَمْرٍو.» فَقَالَ سُهَيْلٌ: «لَوْ عَلِمْنَا أَنَّهُ رَسُولُ اللهِ مَا قَاتَلْنَاهُ، إِمْحُهَا.» فَقُلْتُ: «هُوَ وَاللهِ رَسُولُ اللهِ ﷺ وَإِنْ رَغِمَ أَنْفُكَ. لاَ وَاللهِ، لاَ أَمْحُوهَا.» فَقَالَ رَسُولُ اللهِ ﷺ: «أَرِنِي مَكَانَهَا.» فَأَرَيْتُهُ، فَمَحَاهَا، وَقَالَ: «أَمَا إِنَّ لَكَ مِثْلَهَا، سَتَأْتِيهَا وَأَنْتَ مُضْطَرٌّ.»»

"I said to Ali, 'Did you nominate an arbitrator between you and the son of the eater of livers (Mu'awiya)?' He said, 'I was the scribe of the messenger of Allah (a.s.) on the day of al-Hudaybiyah and I wrote down: 'this is what Muhammad the messenger of Allah has agreed on with Suhayl ibn Amr...' Suhayl said, 'If we acknowledge that he is the messenger of Allah, we would not fight him. Omit it!' I said, 'By Allah, he

is the messenger of Allah in spite of you. By Allah, I do never omit it.' The messenger of Allah (a.s.) said to me, 'Show me its place!' I showed him its place. He omitted it and said to me, 'You shall face the same (situation). You shall do it unwillingly.'"

TRADITION NO. 191

أخبرنا محمد بن المثنىٰ ومحمد بن بشار قالا: أخبرنا محمد، عن شعبة، عن أبي إسحاق قال: سمعت البراء قال:

Muhammad ibn al-Muthanna and Muhammad ibn Bashshaar narrated from Muhammad (ibn Ja'far) from Shu'bah from Abu Isaaq that al-Bara' said,

لَمَّا صَالَحَ رَسُولُ اللهِ ﷺ أَهْلَ الْحُدَيْبِيَةِ ـ وَقَالَ ابْنُ بَشَّارٍ: أَهْلَ مَكَّةَ ـ كَتَبَ عَلِيٌّ كِتَاباً بَيْنَهُمْ. قَالَ: فَكَتَبَ «مُحَمَّدٌ رَسُولُ اللهِ»، فَقَالَ الْمُشْرِكُونَ: «لاَ تَكْتُبْ مُحَمَّدٌ رَسُولُ اللهِ! لَوْ كُنْتَ رَسُولَ اللهِ لَمْ نُقَاتِلْكَ.» فَقَالَ لِعَلِيٍّ عليه السلام، «امْحُهُ.» فَقَالَ عَلِيٌّ: «مَا أَنَا بِالَّذِي أَمْحُوهُ.» فَمَحَاهُ رَسُولُ اللهِ ﷺ بِيَدِهِ فَصَالَحَهُمْ عَلَى أَنْ يَدْخُلَ هُوَ وَأَصْحَابُهُ ثَلاَثَةَ أَيَّامٍ وَلاَ يَدْخُلَهَا إِلاَّ بِجُلْبَانِ السِّلاَحِ.

"When the messenger of Allah (a.s.) made peace with the people of Hudaybiyah (people of Mecca), Ali wrote down a book (agreement) between them. He wrote down: '...the messenger of Allah'. The polytheists said (to the Prophet), 'Do not write down "the messenger of Allah". If you were the messenger of Allah, we would not fight you.' He (the Prophet) asked Ali to omit it. Ali said, 'I would never omit it.' Then, the messenger of Allah (a.s.) himself omitted it with his own hand. He made peace with them on condition that he and his companions would enter Mecca, and that they would not enter except with sheathed weapons."

TRADITION NO. 192

أخبرنا أحمد بن سليمان، قال: عبد الله بن موسى قال: حدثنا إسرائيل، عن أبي إسحاق، أن البراء بن عازب قال:

Ahmed ibn Sulayman (ar-Rahaawi) narrated from Ubaydillah ibn Musa from Israel (ibn Younus) from (his grandfather) Abu Isaaq that al-Bara' ibn Aazib said,

إعْتَمَرَ رَسُولُ اللهِ ﷺ فِي ذِي الْقَعْدَةِ فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ حَتَّى قَاضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلاثَةَ أَيَّامٍ. فَلَمَّا كَتَبُوا: «هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ»، قَالُوا: «لاَ نُقِرُّ بِهَا، لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللهِ مَا مَنَعْنَاكَ بَيْتَهُ، ولَكِنْ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللهِ.» قَالَ: «أَنَا رَسُولُ اللهِ، وأَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ.» قَالَ لِعَلِيٍّ ؑ: «امْحُ رَسُولَ اللهِ.» فَقَالَ: «واللهِ، لاَ أَمْحُوهَا أَبداً.» فَأَخَذَ رَسُولُ اللهِ ﷺ الْكِتَابَ، ولَيْسَ يُحْسِنُ يَكْتُبُ، فَكَتَبَ مَكَانَ رَسُولَ اللهِ، مُحَمَّدٌ. فَكَتَبَ: «هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللهِ، لاَ يَدْخُلُ مَكَّةَ سِلاحٌ إلاَّ السَّيْفَ فِي الْقِرَابِ، وأَنْ لاَ يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ إِنْ أَرادَ أَنْ يَتْبَعَهُ، ولاَ يَمْنَعَ أَحَداً مِنْ أَصْحَابِهِ إِنْ أَرادَ أَنْ يُقِيمَ.» فَلَمَّا دَخَلَهَا وَمَضَى الأَجَلُ أَتَوا عَلِيّاً ؑ فَقَالُوا: «قُلْ لِصَاحِبِكَ فَلْيَخْرُجْ عَنَّا، فَقَدْ مَضَى الأَجَلُ.» فَخَرَجَ رَسُولُ اللهِ ﷺ، فَتَبِعَتْهُ ابْنَةُ حَمْزَةَ تُنَادِي: «يَا عَمِّ! يَا عَمِّ!» فَتَنَاوَلَهَا عَلِيٌّ ؑ فَأَخَذَ بِيَدِهَا. فَقَالَ لِفَاطِمَةَ ؑ: «دُونَكِ ابْنَةَ عَمِّكِ.» فَحَمَلَتْهَا. فَاخْتَصَمَ فِيهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ. فَقَالَ عَلِيٌّ ؑ: «أَنَا آخُذُهَا وَهِيَ ابْنَةُ عَمِّي.» وَقَالَ جَعْفَرٌ: «هِيَ ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي.» وَقَالَ زَيْدٌ: «إبْنَةُ أَخِي.» فَقَضَى بِهَا رَسُولُ اللهِ ﷺ لِخَالَتِهَا، وَقَالَ: «الْخَالَةُ بِمَنْزِلَةِ الأُمِّ.» ثُمَّ قَالَ لِعَلِيٍّ ؑ: «أَنْتَ مِنِّي وَأَنَا مِنْكَ.» وَقَالَ لِجَعْفَرٍ: «أَشْبَهْتَ خَلْقِي وَخُلُقِي.» ثُمَّ قَالَ لِزَيْدٍ: «أَنْتَ أَخُونَا وَمَوْلاَنَا.» فَقَالَ عَلِيٌّ ؑ: «أَلاَ تَتَزَوَّجُ ابْنَةَ حَمْزَةَ؟» فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ.»

"The messenger of Allah (a.s.) went to perform the umrah (minor hajj) in Thul Qa'dah, but the people of Mecca refused to let him enter Mecca, until he made an agreement with them to stay in it for three days. When they (Muslims) wrote down (in the agreement): "This is what Muhammad the messenger of Allah has agreed on with...", they (the people of Mecca) said, 'We do not accept this. If we acknowledge that you are the messenger of Allah, we would not prevent you from coming to His house, but you are just Muhammad son of Abdullah.' The Prophet said, 'I am the messenger of Allah and I am Muhammad son of Abdullah.' Then, he said to Ali, 'Omit "the messenger of Allah"!' Ali said, 'No by Allah! I will not omit you at all.' The messenger of Allah (a.s.) took the book, and though he did not know writing he wrote down "Muhammad (son of Abdullah)" in place of "the messenger of Allah". He wrote down: "This is what Muhammad son of Abdullah has agreed on...no weapon should come into Mecca except swords in sheaths, and he (the Prophet) should not take with him anyone from its people if he\she wants to follow him, and not to prevent anyone from his companions if he wants live in it (Mecca)." When he (the Prophet) came into Mecca and the term came to an end, they (people of Mecca) came to Ali and said to him, 'Tell your friend to leave, for the term has come to an end.' The messenger of Allah (a.s.) left, but the daughter of Hamza followed him, crying out, 'Uncle! Uncle!' Ali took her by the hand, saying to Fatima (a.s.), 'Here is your cousin!' And she took her. Then, Ali, Ja'far, and Zayd quarreled over her (the daughter of Hamza). Ali said, 'I take her, for she is my cousin.' Ja'far said, 'She is my cousin and my wife is her (maternal) aunt.' Zayd said, 'She is my brother's daughter.' The messenger of Allah (a.s.) judged her to be for her aunt, saying, 'A maternal aunt is like mother.' Then, he said to Ali, 'You are from me and I am from you.' He said to Ja'far, 'You are like me in shape and morals.' And then, he said to Zayd,

'You are our brother and adherent.' Ali said to the Prophet (a.s.), 'Why do you not get married to the daughter of Hamza?' The Prophet (a.s.) said, 'She is my brother's daughter by suckling.'"

TRADITION NO. 193

أخبرنا محمد بن عبد الله بن المبارك، قال: حدثني يحيى، عن إسرائيل، عن أبي إسحاق، عن هانئ بن هانئ وهبيرة بن يرين، عن علي:

Muhammad ibn Abdullah ibn al-Mubarak reported from Yahya (ibn Adam) from Israel from Abu Isaaq from Hani ibn Hani and Hubayrah ibn Yareem that Ali said,

أَنَّهُمُ اخْتَصَمُوا فِي ابْنَةِ حَمْزَةَ فَقَضَى بِهَا رَسُولُ اللهِ ﷺ لِخَالَتِهَا، وَقَالَ: «الْخَالَةُ أُمٌّ.» قُلْتُ: «يَا رَسُولَ اللهِ، أَلاَ تَزَوَّجُهَا؟» قَالَ: «إِنَّهَا لاَ تَحِلُّ لِي. إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ.» وَقَالَ لِي: «أَنْتَ مِنِّي وَأَنَا مِنْكَ.» وَقَالَ لِزَيْدٍ: «أَنْتَ أَخُونَا وَمَوْلاَنَا.» وَقَالَ لِجَعْفَرٍ: «أَشْبَهْتَ خَلْقِي وَخُلُقِي.»

"They (we; Ali, Zayd, and Ja'far) disputed on the daughter of Hamza, and the messenger of Allah (a.s.) judged her to be for her (maternal) aunt, saying, 'A maternal aunt is (like) mother.' I said, 'O messenger of Allah, why do you not marry her?' He said, 'She is not permissible to me, because she is my brother's daughter by suckling.'... He said to Ali, 'You are from me and I am from you.' He said to Zayd, 'You are our brother and adherent.' And he said to Ja'far, 'You are like me in shape and morals.'"